ΛΕΙΤΟΥΡΓΙΑ ΘΕΙΟΤΕΡΑ ΕΡΓΙΑ:

OR,

LITURGIE

A MOST

DIVINE SERVICE:

In *Answer* to a late Pamphlet

Stiled,

Common-Prayer-Book no Divine Service.

Wherein,

That Authors XXVII *Reasons* against Liturgies are wholly and *clean* taken away;

His LXIX *Objections* against our most *Venerable Service-Book* are fully *satisfied.*

AS ALSO,

His XII *Arguments* against *Bishops* are clearly *answered.* (His VI first, also, *retorted.*) *And his odious and invidious Disparallel 'twixt our Bishops and* Timothy *and* Titus *utterly null'd.*

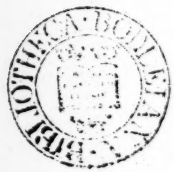
So that, this *Tract* may well *passe* for a *Replie* to the *most* of the great and *little Exceptions* any where made to our *Liturgie* and *Politie*; (*Grounds*, also, being, therewithal, laid for the satisfying all *other*, usually made.)

By *JOHN BARBON*, M. A. and Vicar of *Dallington* neer *Northampton.*

P. Jerem. VI, 16. *Thus saith the Lord, Stand ye in the wayes, and see and ask for the old pathes, where is the good way, and walk therein, and ye shall find rest for your souls: but they said, We will not walk therein.*

H. Job VIII, 8, 9. *Enquire, I pray thee of the former age, and prepare thyself to the search of their Fathers. (For we are but of yesterday, and know nothing, &c.) Shal they not teach thee, and tell thee? &c.*

Oxford, Printed by *A.* & *L. Lichfield*, Printers to the Univer. 1663.


BIBLIOTHECA·BODLEIANA

TO HIS

Much Honoured Friend,

RICHARD RAINSFORD, K.,

Sergeant at Law.

SIR,

Here *offer* into your *hand*, what I have *preſumed* to *inſcribe* with your *Name*.

There are diverſe more dexterous *and more* ſufficient Pens, *that have* dealt *in this* Argument *or* Theme *before me*; *and*, *who can*, reaſonably, *be expected to ſay what has been* left unſpoken *therein*, *by thoſe* ὅιον Πυδαγόρας, Hooker *and* Hammond, *and* (*in ſome* diſtance *of merit*) *by* Fiſher?

So that, *I am obliged to* make *my* Reader; *I mean*, *to* avert *his* Cenſure, *or* attract *his* benevolence, *or* both;

which I think *and* hope *to do, by* propoſition, Firſt, *of the huge* importunity *of the* Adverſarie, *manifeſting it ſelf but too* viſibly *and* rifely, *now that* Liturgie *may* aſſume *and* cheriſh *hopes of a* reſurrection *in point of* eſtimation *and* uſe; *and*, then, *by the* conſideration *that inclined that* holy Antient *to* avow, [a] "*That it was* profitable, "*that* many *ſhould write* many Books *on the* ſame *Debates or* Subjects, *with diverſe* ſtyle, *provided the* faith "*were* not diverſe.

[a] Utile eſt de iiſdem quæſtionibus plures â pluribus fieri libros, diverſo ſtylo; non diverſâ fide, S. *Aug.*

For the making it wear *your Name, that, I hold a* hope, *will be ſoon* aſſoiled, (*if it ſhould have any the leaſt* eye *of* unmeet *or unhandſome* (*for I cannot* force *my ſelf to ſay*, of faulty) *in it*; as *by ſaying that, if my* ſtrengths *of mind or* Eſprit *were* equal *to my* wiſhes, (*which can* skill *to* flie high, *and make* proſpect *on great* Eminences;) *the* Iſſues *thereof ſhould know* (*at this turn*) *no other* Dedication; ſo *by* profeſſing, *that if, as* Prieſt *of the* Engliſh Reformed Church, *I can do any thing that* ſpeaks (*or but* liſps) Scholar, *'tis a* Debt *you may* lay challenge (*were it* worth *it*) unto. *For, I* own *my ſelf* greatly obliged *to you for a* thouſand *favours enjoyed from your hands.*

The Paper *I have* anſwered, *in this* Tract, *is of ſome* reputation *in our* Engliſh World, *as it ſhould ſeem by the words of an* eagre Presbyterian [b] *and* Antiliturgiſt. "*Mr* "Powel, *ſaith he, with whom though I agree not in all* "*things, hath obſerved* ſixty nine *offenſive things in that* Liturgie, *you may pleaſe to* conſider *them.*

[b] *G. F's, Dr Gauden's Liturgical Conſiderations conſidered, Sect.* 4. P. 22.

Now, as *my* Cauſe *is perfectly juſtifiable, and I am moſt* aſſured *in my* heart *and* conſcience, *that it cannot* ſuffer prejudice, *but in the* hand *or* menagery *of a weak* Advocate *or unſufficient* Patrone; ſo, *that it has been* much *wrong'd, or* very *diſadvantageouſly* treated *by me, I may*, (*I* hope, *with due* modeſty) *ſay* (exaudiat bona hora!)

I am not very conſcious *to my ſelf, (though* privy *enough to manifold* defects, *otherwiſe.)*

That you *are a* Sonne of the Churh *of* England, *and an honourer of the* Liturgie *and* Government *thereof, I know*; *and can* tell *my ſelf this alſo, that* malevolent *men and* Schiſmaticks *afford you the leſſe of their favours (due upon the* ſcore *of your* great merits,) *even* Therefore; *even* becauſe you follow the thing that good is.

But, Sir, in the right ſtating *of accounts, it is your* glory *to be unfavour'd by them, on ſo* noble *a* ſtock. *Being* interpreted, *it ſpeaks (what is truly* glorious,) *that you are a* Reformed Engliſh-man, *and ſeek not for* new *and* exotick Modes *of Religion, (as* Gallants, *for* Modable *Clothes,) from other Countries, whether* France, *or* Scotland.

'Tis admirable *to ſee, how* paſſion, *and* intereſt blinds *and* perverts! *a matter* exemplified *in the* Party *I oppoſe, who ſtill continue and* pourſue *their Schiſme, though ſo oft overborn and* non-pluſt *in argument, and* though *they never* riſe *to contend, but they receive the* foyle; though *the* admirable Paire, *mentioned* above, *remain altogether* unanſwered *by them*: though *the* Cauſe *of* Epiſcopacy *has been clearly* carried againſt *them (not to mention, here,* others) *by the excellent* Papers *of the late* King, *in the* Iſle *of Wight*: *and,* laſtly, though *their* Covenant *was ſo* puiſſantly everted *by the* invincible Oxford-Reaſons *againſt it. Which being the* caſe *of ſuch as pretend to more* light *of* head, *and* ſincerity *of* heart, *it* diſedges *my wonder quite, that the* Papiſts (*that I mention not other* ignobler *Sects of men,) maintaining ſo* untenable *a* Cauſe,) *ſhould yet perſiſt,* reſolutely, *in it.*

I have, here, nothing left in remainder, *but to* pray (*the* tenour *of my* Prayers *for you duly as the day comes,*) *that God would requite you all your* favours, *his* benigne

and

and gracious Providence *hath* extended *to me by you, that he would* conserve *you long in* health, *give you a* crude *old-age, blesse your hopeful* Family. *The* hearty *Prayer of,*

SIR,

Your much obliged humblest Servant
in our dearest Lord and Master
JESUS CHRIST,

June XXIV.
MDCLXI.

JOHN BARBON.

THE

THE

PREFACE

TO THE

READER.

READER,

OUR Authour *fronts* his (petty) *Fabrick* with a *Portal* very *high-roof'd*; digs a *Grave* of disgrace (to *bury* Commón-Prayer) very *deep*; useth *Language* fraught with *tragical Accents*. But thou wilt *see* (what we have *shewed*,) that his *Building* is set on a very loose and *sandy Foundation*; that his (designed) *Grave* is not *profound* enough to *forbid* a (*glorious*) *Resurrection* of Liturgie, whether *Ours*, or all other *pious* well-framed *ones*; that (as *tragical Drames* are but *Poëms*, that is, *fictions* or *fables*, many times, so) all the *black*, and *dire* expressions, used by him, in this, affaire, are pure *inventions*, destitute of all *reality*.

But, I have *Considerations*, also, to offer the *Christian Reader*, for 1 *Liturgies* in generall, 2 for *Ours* particularly, and 3 for (a third *object* of his aversation and *declamation*) *Episcopacy*: and, this, *prefatorily*.

I. For *Liturgies* in generall, I desire my Reader, to *consider*,

1. That they carry *pregnant Analogy to*, and have frequent clear *Authority from*, the Word of God, in manifold *Instances*, which

who

who imitate, will not easily erre. (For such *Instances* I refer to the *Margine*.)

a Numb. 6. 23. Hos. 14. 22. Joel. 2. 17. Num. 10. 35. *illustrated (as it were) by* H. David's *Commentary*, Ps. 68. Deut. 27. 12. *The* Psalms, *also, of* David *are, for the most part*, liturgical, *as* 92 *intitled, For the* Sabbath, Ps. 95. *For excitation to Devotion, the fifteen Songs of* Degrees, *after* Ps. 119. *and others very many, as appears by their* Authours, Titles, *musical* Instruments, *wherewith the publick worship was celebrated. (See also* 2 Chron. 29, 30.) *See the learned* Thorndike *of the service of God in religious Assemblies*, c. 7. p. 225, 226, 227.

2. *Consider* the *Practice* of the *Jewes*, since the time of *Ezra*, who, constantly, used *set* and *Prescribed Forms* of Prayer, by way of *Liturgy*. That certain *Forms* of Praying (18. in number, which were at length enlarged to an 100. to be used in the dayly service) which should be said every day by every one, by *Law* or received *Custome*, were instituted by *Ezra* and his *House*, that is, his *Consistory* (his one hundred and twenty *Colleagues*,) to the end that they might be learned by every man, that so the Prayers of the *unskilfull* might be as *perfect*, as of the most *eloquent*; is the assertion of the learned Mr. *Selden* in his Notes b on *Eutychius* the Patriarch, out of ancient *Records* of the *Jewish* Nation. To which instance or *consideration* belongs, also, the *Samaritans Liturgy*, which the Jewes *complained*, to have been taken away from them by the Emperour *Adrian*. c

b P. 411. 43, 44. 49, 50.

c *Adde the* Sedar Tehillim, *yet in use with the* Portugal-*Jewes, and the Symbol* Rambam, *which the learned* Buxtorf *affirms, to have been taken out of the Liturgy of the Jewes.*

3. *Consider*, that our Blessed Lord, prescribed a *Form* (as I prove, and *vindicate*, in the *Book*) to His *Disciples*; which, that the *Apostles*, afterwards, observed, in their holy *Assemblies*, it is upon *constat* from *Justin Martyr*, d *Tertullian* e (a learned and *curious* Antiquary,) and others, recited by the most honest *George Cassander*, in his (excellent) Work about *Liturgies*.

d Apol. 2.
e Apologet. c. 30.

4. *Consider*, that there are exstant the publick Liturgies, both of the *Greeks* or *Easterlings* (where *Popery* never reign'd) and *Latins*, *Apostles*, *Fathers*, and their *Successours*, which are, for the most parts of them, *ancient*, and evidently report to us the usage of those (*golden*) times of the Church. f

f *See* Pamelius's *two Tomes about Liturgies, and* Cassander, *as above.*

5. *Consider* what infinite *absurdityes* and mischiefs will follow, on the want of *Liturgies*, and the *permission* or abandoning of publick Prayer to the *dictate* of the *private* Spirit, as 1. that there will be almost as many *distractions* in the publick Worship, as *enthusiasms*, motions, *inspirations* (pretended) of the Assemblers. 2. That

neither

neither the *idiote*, (or *he that occupies the place of the unlearned*, as we tranſlate, 1 *Cor*: 14. 16.) no, nor yet the moſt *skilfull*, will be able to ſay *Amen*, (ſafely) to the *extemporate* and uncertain *conceptions* or *effuſions*, whether of *prayer* or *thanksgiving*. 3. That the ignorant *Plebs* will be deprived of due inſtruction in things *ſacred* and of God, which, for the moſt part, is inculcated [a] into them in the *Liturgie* publickly repeated. 4. That the *hungrie*, raw, traſhy, and empty *invention* of *every* man will take precedence of the *deliberate*, mature and weighty examinations and diſcuſſions of the *Church*. 5. That the communion of Saints in joynt, united ſupplications and confeſſions (a thing, as well moſt *acceptable* with God, as moſt *prevalent*) will be wholly voided and *outed*. 6. That *drowſineſſe* and non-attention will ſteal upon the hearers, while they have no *taſk* (no ſhare, in the ſervice,) onely *graze* and ſtare, and hang (*yawningly*) on the incertain, pumping, *fluctuating*, endeavours, and wandring, moveable, *deſultorie*, roving, ſtragling, confuſed, wild ſpirit of the Prayer-*inventor*. 7. That orderlineſſe and *decencie* in the choice of ſuch things, as, in the Sacred Scriptures, are to be *propoſed* to the Aſſembly, or to be *ſung*, will utterly fall. Now if *Pſalms* and other Muſical Pieces were to be *poured forth* with the ſame extemporary *ſuddenneſſe*, an *unbeleever* entring into the Aſſembly would rather deem ſuch *worſhipers* to be mad, than that he indeed ſaw *His* worſhip to be celebrated, who *compoſed* and diſpoſed all things *in order, number, and meaſure*. 8. That the Church (flatly againſt God's word) would be, neceſſarily, drawn into *Sectariſms* and diviſion, when all is to be left to the gifts and *arbitrarie* various adminiſtrations of *Miniſters*. 9. That every man ſhall go to Church *bound in the ſpirit*, and not know what *ſupplications* he ſhall make to God, till the mouth of the *Miniſter* ſhall declare it; by whom (what-ever his *gifts* or *faculties* be) the devotion of the whole Congregation ſhall be *determined* and *concluded*, as to all *publick invocation* of God, either for *matter*, or *form*, otherwiſe than as his (perhaps, *ſudden*) *conceipt* ſhall miniſter unto him. 10. That when, by this means, the *Prieſt* ſhall be, generally, beheld, as the onely *Miniſter of the Spirit* (where there is no other *publick* exerciſe of Religion, but his *arbitrarie adminiſtration*,) the *conſciences* of men, being, henceforth ſubdued to an *awfull dependance* on him, ſhall find the *Miniſters* (like the *Jeſuites*,) through the *Soveraignte* they hold in matters of *Religion*, to exer-

[a] Coloſ. 3. 16. *teaching and admoniſhing one another in Pſalms and Hymns*, &c.

cise an *external* dominion over their *fortunes* and *estates*, also. 11. a That what the *solitarie abilities* of *private* men are many times (even there, where they make a great *noise*, and *shew*) the *affectations*, emptinesse, impertinency, rudenesse, *confusions*, flatnesse, *levitie*, obscurity, vain and ridiculous repetitions, the senselesse, and oft-times blasphemous expressions: all these, *burdened* with a most tedious and intolerable length, do sufficiently convince all men but those, who glory in that *Pharisaick* way.

a *This eleventh Head is borrowed from his truly* most Excellent Majesty *in his* Divine Ἐικὼν Βασιλικὴ, *Meditation* XVI. (inth.) p. 127. *And, concerning scandalous passages, and blasphemous expressions, holy and learned men (saies the (rare) Authour of the (most exquisite)* View of the New Directorie) *would have added, and given in a large Catalogue of them, did not pity and humanitie, civilitiy and mercy to enemies, restrain them; p. 16, & 78. See also the Hist. of Presbyt. p. 124.*

On the other hand, *Consider* the *conveniencie and benefits* of a godly, well-composed Liturgy, as 1. that it is, not onely a provision against *ignorance*, but a necessary *hedge*, b mound or fence to the true Religion, to ward off, and keep out all *mixtures* and corruptions from a Church, and for the retaining a common profession of all *Catholick verities*; *the law of supplicating, giving law to believing*, c and being a *conservatorie* of it. 2. that it contributeth very much to the more reverential, more solemn, compleat and *auguste* worship of the Divine Majesty, in the Assembly of the Saints. 3. that it is of great advantage, benefit and comfort to the more judicious, knowing, *discerning*, *well-bred* sort of Christians, so hugely conducing to their *securitie*, and to the *requisite*, that is, holy, humble and fiducial *accommodation*, framing or composure of their hearts or spirits, in God's service. 4. that it is of *inestimable* advantage to the *populacie* or meaner people, *as* in point of *Union*, unanimity and peace, *so* of edification and growth in spiritual *improvements*, and (finally) of *salvation*. To this sort of men and women, dayly *varietie* in *Prayer* or *Sacraments* (as Bishop *Gauden* d hath more than once, worthily, observed) being much-what as *Latine Service*. In the rejection and want of which (Liturgie,) what a general *decadencie*, in point of good and (*christian tempers* and *manners*, hath befel the *English* people (otherwise the *best-natured* and most *religious* in the World) as to ignorance, *profanitie*, superstition, scandal of conversation, *villanie* of opinions (as of *actions*,) faction, irreverence; and how these have *beleapred* them is *as visible as green*; the hand of God punishing e them by huge *impairements*,

b See Thorndike *of Relig: Assem:* p 405.
c Ut legem credendi, lex statuat supplicandi, *Gennad. Eccles.* Dogm. 30. Lex supplicandi est lex credendi, & lex operandi, *Cœlestinus P. Romanus.*
d *Considerations touching the Liturgy*, p. 9, 10, 11, 12. *The Minist: praies in an unknown tongue to the poor Countryman, when he vents what he never heard before; saies M. D. W. in's Vindic. of the Form of Com: Prayers*, p. 27.
e Id. ib. p. 40, 41.

ments, as-to sound and saving knowledges; as also by horrible *apostasies*, as-to the moral and practical, the equitable and charitable parts of Religion. 5. that it is the standing *notification* to all that *come*, of the *condition* and terms of our publick Communion, *their* Religion ann manner of addresses to, and *congresse* with, God, in His *open* service, by warranting us, to say to any, that we would make *Converts*, *This is our Communion, thus we serve God, hither we would bring you, here we would land you.* [a] 6. that there may be an union and *conspiration* of *tongues* at once, and hearts or spirits, 7. that the verity of the *doctrine*, the piety, the honesty and *singleness* of our desires, petitions and purposes, as also (what much imports, *politically*,) the uprightness of our *designs*, in our Assemblings, may be *pre-secured*.

[a] *See the pious and worthy Mr Oly's Preface to Mr Herbert's Pastoral, p. 54.*

II. For our particular Liturgy, I propose these things following to the Reader's *consideration*.

1. *Consider*, that it was compiled, weighed and surveied by Doctors, *Martyrs* or *Confessors* (men of admirable sincerity) (*ranmer*, *Ridley*, *Taylor*, *Jewel*, *Grindal*, &c. And, on this *stock*, how ought that of *Lirinensis* in the *Margine* [b]) to take place!

[b] Librum Sacerdotalem quis vestrum resignare audeat, signatum à Confessoribus, & multorum jam Martyrio consecratum? *And a little after:* Quomodo fidem eorum possumus denegare, quorum victoriam prædicamus? Vincent: contra hæreses, c. 7. (mihi) p. 12, 13.

2. *Consider* the *manner* of its composition or *frame*, namely 1 out of the Doctrines of very *Scripture*, 2 in a popular and decent *order*, consisting of such things, (for its *matter*) as might make most for Edification, 3 all things of *stain*, and all maener of filth or *blemish*, which were rife in *Salisburie Use*, that of *Lincoln*, &c. being *dispunged* and redressed, and 4 onely whatsoever in the *Antient* Liturgies was perfectly according to *the ballance of the Sanctuarie*, thence gathered, and here *centred*.

3. *Consider* its *Comprehensivenesse*, as 1 taking-in all Forms of *Praying*, *Confession*, *Supplication*, *Intercession*, *giving of Thanks*, *Praise and Imprecation*, and 2 these all addressed to God *alone*, 3 all things *idololatrical*, *superstitious*, or (otherwise) unsound or *unwholsome* being wholly excluded, as invocation of *Saints*, of the consecrated *Bread*, the *Crosse*, &c. 4 selecting apt *portions of Scripture* and Texts, *inservient* to time, place, occasion, as also to instruction and edification of the *flock* or people. 5. Annexing a brief and easie (but a most excellent, most prudent) *Catechism*,

1 Tim. 2. 1. *The Confession and Absolution being the preparative part.*

6. Præſcribing ſuch *geſtures* [a] of ſitting, ſtanding, kneeling, in the Worſhip of God, as *very maigaly* makes for the reverence, and *devotional*, humble, awful *carriage* of that matter. 7. In ordering alſo ſeaſonable, devout *alternations*, *Antiphonies* or *Reſponſories*, 'twixt *Prieſt and People*, [b] powerfully to *cheriſh*, and harmoniouſly to *betoken agreement*, love and charity, and *mutual correſpondencie*; and to *diſcharge* and caſt-off drowſineſſe or littleſſe *ſupinitie*; they being as the *reverberations* and *Ecchoings* of fervent, intent and humble affections, as likewiſe pregnant and quick *excitations* and *elevations* of the ſpirit, *interchangably*. 8. Accommodating it ſelf to all the *uſes* or needs of the Church, as Adminiſtration of the (two) *Sacraments*, *Confirmation* of grown perſons, Celebration of *Matrimonie*, *Viſitation* and conſolation of the ſick, *Burial* of the dead, *Thanksgiving* of Women after Child-birth, *Interminations* and Exterminations of notoriouſly evil or *ſcandalous* livers, out of the Church.

[a] Et neſcio quomodo, cùmhi motus corporis fieri niſi animi motu præcedente non poſſint, eiſdē rurſus exterius viſibiliter factis ille interior invisibilis qui eos fecit, augetur: ne per hoc mordis affectus, qui ut fierent iſta præceſſit, quia facta ſunt creſcit. Aug. De Curâ pro mortuis, c. 5. Exterior cultus eſt confeſſio quædam cultûs interioris, Aquinas 1, 2. qu. 94. ex Auguſtino. [b] But *I muſt commend the Order of Anſwers of the People, in all places of the Service where it ſtands. It refreſhes their attention; it teacheth them their part at Publick Prayers, not to ſtand by and cenſure how well the Miniſter plays the mouth of the Congregation*, &c. Thorndike *of Religious Aſſemblies*, p. 406.

4. *Conſider* what *ſuffrages* it hath obtained of famous men: 1 *Iſaac Caſaubon's*, [c] who admired the care of *antiquitie* and *puritie* in this Church of ours, proclaiming, every where, in his *Epiſtles* to all his friends, "*That there was not, any where in the World, the like to be found, nor ever hoped he to ſee it, till he came into this Kingdom.*" 2 *Bucer's* [d] (for the *puritie* and *thorow-Reformation* of it,) who teſtified of *K. Ed.* VIth-*his* Common-Prayer-Book, that *there was nothing in it, but what was taken out of the Word of God, or which was not againſt it, being taken in a good ſenſe*; Upon which occaſion, that Book was *re-ſurveyed*, and in the particulars ſubjects to *cavils* or contentions, corrected. 3 *Gilbertus's* [e] (a German,) who, in a Book of his, publiſhed many years ſince, propounds our Book of Prayer for *a Sample of the Forms of the Antient Church*. 4 *Alexander Aleſius's* (a learned *Scot*,) who tranſlated it into Latine, in K. *Edward's*

[c] *View of the Directorie*, p. 62. " Quòd ſi me conjectura non fallit totius Reformationis pars integerrima eſt in Angliâ. Ubi cum ſtudio veritatis, viget ſtudiū antiquitatis, &c. *Caſaub.* Epiſt. Salmaſ: quæ eſt CIX. *See alſo his* Ep. Ded: *præfix. Exercit. ad Baron: If in our France Reformation had been carried on, without ſo much varying from the form of the antient Church, many thouſands more, now moſt averſe from the doctrine of our Churches, had been converted, Caſaub: to Grot:* Ep. CCXXI. 6 Kal. Febr. [d] Ib. p. 13, 14. *But, ſee, alſo, a copious Tract of* Bucer's *among his* Anglicane Writings. [e] Preſum, fol. 302, 312.

time (where, by the way, our Book is obſerved to be *tranſlated* into more languages, than any *Liturgie* in the world, again, whatſoever it be:) 5 *Peter Vermilius* ſurnamed *Martyr*-his (who was, alſo, one of the Compilers of it, in the above-ſaid (*pretious*) King's time:) 6 *Gualter*'s and the *Tigurines*-theirs; 7 The *Strasburgians*-theirs; and even a 8 *Deering*'s, who, in his *Defence* of Biſhop *Jewel* againſt *Harding*, defending this *Venerable* Book againſt him, calumniating (onely in general,) and calling it, *Darkneſſe*, &c. Yea, 9 b *Calvin*'s himſelf, who, when from *Frankford* he had received an *odious* malicious *account* of many particulars, in our ſaid, *Book*, (as will be *acknowledged*, by any, that ſhall compare and *confront* the *narrative*, in that matter, with what he finds,) though he (who, as Arch-Biſhop *Williams* would ſay, (and 'tis *viſible*) had his *tolerabiles moroſitates*) were ſo far *eſmoved* as to call them *ineptias*, follies; yet he added the Epithete of, *tolerabiles*; that though *ſuch*, they were yet *tolerable*. c Hereto we (not *amiſſe*, nor very *uncoheringly*) annex 10 *Peter du Moulin* (the *Father*) his (*interpretative*) *teſtimonial* of it, who (as his worthy *Son* gives us d the *Storie*) being in *London*, in the year 1615. and obſerved withal by ſome *diſcontented Brethren*, that the *Reverend* man was highly favoured by his *Majeſtie* King *James* (who ſent for him,) they came to him with *a Bill of Grievances*, to be repreſented to the King, which (ſaies the *Narrator*) *my Father having peruſed, returned it to them again, ſaying, That the exceptions were frivolous.* e Take, alſo, that very *popular* Preacher, Mr *Baxters* f (of ſomewhat a like nature.) Who hath Printed his expreſſe *approbation* of ſundry things, in our *Service-Book* and *Church-Politie*, as *Organs*, *Ring in Mariage*, which were (and are) matters of *ſtrange* diſſlike (ſtick with them *like meat offered to an Idol*) to his dear *Diſciplinarian Brethren*; as, alſo, who profeſſed (as himſelf hath atteſted in *Print* g) to Dr *Gauden*, That the Liturgie was *unquarrellable*, as to *Doctrine* (taking things in a *candid* ſenſe. h)

a *Our Service is good, and godly, every tittle grounded on holy Scripture: and with what face do you cal it darkneſſe?—look if any thing be blamable in our Service-Book.*

b *See Troubles of Frankfort, p. 30.*

c *I might add, alſo, the mention of H. Grotius, who was known to be a great admirer of the Church of England, as ſetled under K. Charles I. and other Princes of H. M. See* Dr Hammond's *Continuation of the Defence of Grotius, p. 29.*

Who, that he alſo highly reverenced Mr Hooker, *appears by his Letter to Dr* Caſaubon. d *Letter of a* French *Proteſtant to a* Scotiſhman *of the Covenant, p. 28. lin. 17.* e *In* A. B. Bancrofts *Sermon at* Pauls *on* 1 John 4. 1. *See alſo* E. P's *teſtimonie mentioned in a* Pref. *to Arch-biſhop* Cranmer's *Book of* Unwritten Verities. *And Biſhop* Ridley's *words (which he thought ſhould be his laſt) againſt* Knox *(a man of nature too contentious &c.) their quarrels and perverſe exceptions to the Book—Tet ſaies the H. Martyr, he* cannot ſoundly by the word of God diſprove any thing in it. f *See his Book of Diſputations concerning Church-Government, dedicated to* Richard P. g *In Poſt-ſcript to* Ep. *before his* Vain Religion of the formal Hypocrite. h *Well imployed, therefore, were the* Aſſemblers, *when they attempted to (correct Magnificat) reform our Articles; and the* Reaſoners *for Reformation, when they carped at ſo many ſeverals, in the* Doctrine *of the Ch*

5. *Conſider*

5. *Conſider* what that moſt *religious* and bleſſed *Martyr*-Prince K. *Charles* I. hath delivered, about this concernment, in his moſt Excellent and *Divine Soliloquies*: [a] *As to the matter* (ſaith he) *contained in the Book of Common-Prayer, Sober and Learned men have ſufficientlie vindicated it againſt the cavils and exceptions of thoſe, who thought it a part of pietie, to make what profane objections they could againſt it; eſpecially for Poperie and Superſtition; wherein no doubt the Liturgie was exactly conformed to the Doctrine of the Church of England, and this by all Reformed Churches is confeſſed to be moſt ſound and orthodox.*

[a] *Meditation XLV.* (mihi) *p.* 124, 125.

One inſtance may be mortal ſin, *in the* Litanie, and, deadly ſin, *Articles of Relig. Art. XVI*

6. *Conſider* the admirable unanſwered (indeed, *unanſwerable*) labour of a Member and *Son* of our Church, who hath moſt learnedly and ſatisfactorily anſwered all the *little and great* exceptions and *charges* to, and of, our Book, *levied* and exhibited by the *Diſciplinarians*, in all their Pamphlets or *Paſquils*, gathered together by him.) Of which *Author* and *book*, now under mention, the Reader ſhall *pardon* me, to annex (very much to the *intereſts* of our *cauſe*) the words of the *choicely* learned Dr *Meric Caſaubon*: [b] *In very deed* (ſaith he) *ſuch is my opinion of that incomparable Work, that did not I believe the World, (that is, the greateſt number of men) really mad, in the true Stoical ſenſe: and that it is ſome degree of madneſſe* (eſpecially, *after long Wars, confuſions and alterations of States*) *to expect it otherwiſe: I would perſwade men, that have been buyers of books, theſe* 15 *or* 16 *years, to burn one half, at leaſt, of thoſe books they have bought, (they were as good do ſo, as ſell them for nothing,) and betake themſelves to the reading of* Hooker: *not doubting, but by that time they had read him once or twice over accuratelie, they would thank me for my advice; but God much more, that put it into their hearts to follow it.*

[b] *In his Vindication of the Lords Prayer, p.* 81, 82.

And that incomparable Hooker: *concerning whom I may much rather ſay than of his Works of whom it was ſaid and made by* Paulus Thorius. Præter Apoſtolicas, poſt Chriſti tempora, chartas, Huic peperere libro ſecula nulla parem, *Mountagu's Gagg. p.* 324.

7. *Conſider* what was ſaid (and hath been *admirablie* and unanſwerably made good, ſo far as his *deſign* led him,) by another *Perſon* of our Church, *a great Saint*, of a moſt *Heroick*, moſt *Primitive pietie* (as well as mighty, moſt *ſterling* judgment, and moſt *diffuſed reſearched* learning,) *That ever ſince the reproaches of men have taken confidence to vent themſelves againſt this book*, (the Engliſh Liturgie) *there hath nothing but air and vapour been vomitted out againſt it, objections of little force to conclude any thing, but onely the reſolute*

[c] Dr Hammond, *View of the New Directorie, Pref.* § 3.

resolute contumacious, either ignorance or malice of the Objectors: Whereto may go *affixt* that of a most elegant Pen, attesting (*consonantlie,*) that *the book is of so admirable a composure, as that the most industrious Wits* a *of its enemies could never find an Objection of value enough to make a doubt, or scarce a scruple in a wise Spirit.*

a Vocabula & penè syllabas expendendo, saith Alesius, the abouementioned learned Scotch man.

8. *Consider* (what is most *notoriously* certain,) that this very *Liturgie* hath been a continual *float* or *tide* of *joy and delight* to all true *Englishmen*, to see and observe the *prosperitie* and *flourishing* of this Church, in a perpetuall *swelling* and growth, ever since the establishing of that Protestant *Liturgie* and *Religion*, together, among us; till at last it was grown to such an *height*, as was certainly never heard of, in this *Kingdom*, or in any other part of *Europe*, also, for these many hundred years. b But, *then*, the calamity brake in upon us, when the fashion of the *structure* not pleasing some *capricious* builders, they (like *Ahaz*, when he had been at *Damascus* c) (having *grasped* an undue *power*,) must needs have the building altered, or *quadrata mutata rotundis*; d must needs *Genevize*, or *Scottize* (*unnatural Englishmen*!) for *Discipline*, and *novel* models of *Worship*, when they had the best and *primitivest* in the World, in *England*.

An Italian Protestant, for Religions sake flying his Native habitation, and inquiring where he might best settle himself & family, was by a grave and learned Divine in Germanie, advised hither, with this recommendation, that, If God had on earth e're a Church triumphant, it was the Church of England: Dr Na. Bernard *in his* Ἐσσηγον, &c. *from Mr* Calendrine, p. 5.

b *View of the* Directorie, c. 2. p. 49. *See what* Radzivil's *Son of* Poland, *and a Nobleman his Governour though heretof, in the* Life *of* Bishop Morton, *writ by the worthy* Dr Barwick, p. 77.

c 2 Kings 15. 10.

d See Mr J. Martin's *late* (*choice*) *Sermon called*, Hosannah, p. 6. *Whence* Spanhemius *called the* English, Ocellus ille Ecclesiarum, *&c.* Ep: Ded: to *A. B.* Usher, *&c. before* Dub: Evan: 3 *Vol.*

9. (*Consider*, that though the *thick-shoo'd rupices* and *barbari* (as the last-cited (ingenious) person entyles them) lay the English *Liturgie* under their *feet* (now, when there are, abroad, so many *Demagogues* and *Sect-masters especially considering* and courting the *multitude*, in order to their *proselyting them* to their several *diviaed* imaginations and novell *caprices*,) yet certainly, *they* will never *passe muster* for good and *competent* Judges or Estimatours of things. (*Populus dicit, ideò errat.*) e And, these our new *Antiliturgical Masters* can have the *complaisance* of no more priviledges, in this *concern*, than is the *acquisition* of the very worst of *Papists*, in the Church of Rome (I mean, the *Jesuites*,) who most of any other *division*, in that *Communion*, influence and *sway* with *that* People.

e Tradere turpi fasces populus Gaudet, eosdem colit, atque odit, *Seneca* in *Hippolyto.*

10. *Conſider*, that, as the *Diſciplinarians loaded* our *Liturgie* and *Politie* with the *ugly beſmooting appellatives* of *Popiſh*, *Anti-chriſtian*, &c. So their very (*looſe*, *illegitimate*) *Eſtabliſhment* (intended,) hath very plentifully *heard*, in the ſame kind of *language*, [a] as is viſible in Mr *Edwards*'s three Parts of *Gangræna*, in the Preface to the Book, intituled, *John Baptiſt*, and innumerous *Anti John-Presbyter*-Pieces. [b] And the whole ſort of *Sectarian* anti-Liturgiſts, that have ſo virulently *begnawn* our Liturgie (*Greenwood*, *Robinſon*, *Johnſon*, &c.) in *themſelves*, or *followers*, have had *parallel* or ſemblable *high* and *vehement* diſlikes to *their compoſitions*: Which, truly, it is eaſie, (even very *ſoberly and grounedly*) to tax or charge with *defects* or *faults* (that will never be, rationally, and *ſatisfactorily* defended or made good,) by but onely referring to, or tranſcribing ſome part of the (ſo oft *praiſed*) *View*, [c] &c. Biſhop *Taylor*'s Preface [d] to his *Collection of Offices*, or Biſhop *Andrews*'s Sermon of *Imaginations* (though preached long before the birth of the *Muſhrome*.)

a Ut quod quis fecit patitur, jus erit æquum.

b See, alſo, a book written by Mr John Spittlehouſe, entituled, An Emblem of Antichriſt in his threefold Hierarchies of Papacy, Prelacy, and Presbyterie. Alſo, a deſcription of the Trinity in Unity, and Unitie in Trinitie (of their Lord God the Pope) in his Holineſſe Deitie. *Otherwiſe*, Rome ruinated by *Whitehal*, or the Papal Crown demoliſh't; containing a confutation of the three degrees of Popery, viz. Papacy, Prelacy, and Presbyterie, &c.

c *Eſpecially*, *ch.* 3. *p.* 82, 83. &c.

d *Sect.* 46. *Where he ſhews the great imperfection of the* Directorie, *in* one and thirty *particulars*.

11. *Conſider*, that (whereas the *Puritan* and *Sectarie* will ſay, that the *Compoſers* of our *Liturgie* were, indeed, good men, the *Compoſition* alſo good, for thoſe *times*, and conſidering that *crepuſculous*, imperfecter light, they then had; but that were they now alive, *they are perſwaded* (ſay the Directorians [e]) *they would joyn with them*,) conſider (for this,) I ſay, that our B. *Reformers* (thoſe of the *firſt Reformation*) in Queen *Maries* daies, flying and living in *Frankford*, met with and ſaw the *exceptions* or *objections*, that have been produced and *exhibited* by our *new Reformers*, and yet *gave not place to them*, *no*, *not for an hour*, were not at all (*ſoon* or *late*) *ſhaken in mind*, or *removed from their ſtedfaſtneſſe* by them, but maintained the *Book* againſt them all; and, after, in Q. *Elizabeths* (flouriſhing) *Reign*, it was ordained and enacted, that it *alone*, and none other (of others *deviſing*; no other way of *open Service*) ſhould be uſed, under penalties, [f] notwithſtanding all the *objections* of the *diſſentient* Frankfort Brethren, [g] all their new *models* notwithſtanding.

e Pref. to Directorie.

f See All for the Uniformity of Common-Prayer. See Dr Heylin's *Hiſtorie of Liturgies*.

g (Paſſionate) Mr Knox, Withingham, &c.

III. For

III. For Episcopacy (*præliminarily*, and referring to what, according to my (poor) ability, the Reader hath presented unto him in the *last part* of my Book,) *Consider.*

1. The Challenge of that most profound, most *candid*, modest man Mr. *Hooker*: [a] *We require you* (Disciplinarians) *to find out but one Church upon the face of the whole earth, that hath been ordered by your* (Presbyterian) *Discipline, or hath not been ordered by ours, that is to say, by Episcopal regiment, sithence the times that the blessed Apostles were here conversant.* There precedes, *A very strange thing sure it were, that such a Discipline as ye speak of should be taught by Christ and his Apostles in the Word of God, and no Church ever have found it out, nor received it till this present time; contrariwise, the Government against which ye bend your selves, be observed every where throughout all generations and ages of the Christian World, no Church ever perceiving the Word of God to be against it.*

[a] The Augsburg Confessionists, there, and in their Apology for that Confession, cap. de Ord. Eccl. and in their Colloquies at Wormes and Ratisbon, and diverse of their Books besides, are for the Order of Bishops.

2. *Consider*, that *Calvin* himself (the first Authour of (that *Trojan Horse* of mischiefs) the *Presbyterian Government*) *made* not that *Model* of government (as is *notoriously*-well-known) out of *judgment*, but of pure *necessity* to comply with the then-present (*exigent*) state of *Geneva*, after the *expulsion* of their lawfull (*secular Governour*, and) *Bishop*, *Petrus Balma*. The (apparant, *visible*) grounds of *our assertion*, are 1. his *publick profession* of their *readiness*, to receive such *Bishops*, as were the *primitive* ones; or, otherwise, that they were to be held and reputed, *nullo non anathemate digni*, worthy of all *Anathema*'s or solemn curses. 2. His *subscription* to the (renowned) *Augustane Confession* (which declares *for* Bishops,) *cui*, [b] sayes he, *pridem volens ac libens subscripsi*, whereto I willingly and cheerfully subscribed, formerly. 3. His *Confession* to the *Polish* King, [c] which is: *The ancient Church instituted Patriarchs, and assigned Primacy to single Provinces, that Bishops might be better knit together, in the bond of unity.* 4. His *description* of the charge of a *Bishop*, that should joyn himself to the *reformed* Church, *viz. To do his endeavour that all the Churches within his Bishoprick be purged from errour and idolatry, to goe before the Curates* (or Pastors) *of his Diocesse by his example, and to induce them to admit the Reformation.* 5. (And lastly) his *Epistles* to Arch Bishop *Cranmer*, the Bishop of *London* (*Ridley*,) and a Bishop of *Poland.*

[b] *Epist. ad* Martin. Schuling.

[c] *Epist. ad* Regem Poloniæ, p. 140, 141. Ed. Genev. 1576.

5. *Conſider*, for the *Zuinglians*, eſpecially the Tigurines, howſoever otherwiſe *diſciplinated*, how *paſſionately* they favour our *Epiſcopal Diſcipline*; which their learned'ſt, and moſt *judicious* writings (as of *Bullinger*, *Gualters*, &c.) ſufficiently ſhew. And, for the *Calvinians*, let, *Jerome Zanchie's* honeſt *proteſtation* be attended to: *I profeſſe*, (ſaith he d) *before God, that in my conſcience I repute them no other than Schiſmaticks, all who make it a part of Reformation of the Church, to have no Biſhops, who ſhould preſide over their Presbyters, in degree of authority, where this may be clearly had. Furthermore, with Mr.* Calvin, e *I deem them worthy of all manner of Anathema's, as many as will not be ſubject to that Hierarchy, which ſubmits it ſelf to the Lord Jeſus.* Even *Beza* himſelf (though very *unkind* to the *Epiſcopal Order*) either *allowes* f our *Engliſh* Biſhops, or elſe egregiouſly playes the *Sycophant*. Doctor *Adrianus à Saravia* (however,) out of the *Low-Countryes*, *Abrahamus Scultetus* out of the *Palatinate*, and *Fredericus Spanhemius* even from *Geneva* it ſelf, have ſent us over (as one ſpeaks) *ſweeter grapes*, that is, their *ſentiments* in favour of the *Epiſcopal Order* and our *Biſhops*. This *Theſis* alſo, was defended by *Pierre du Moulin* (the *Father*) in the Academy of *Sedan*, where he was *Profeſſour of the Chaire*, g *Epiſcopos Angliæ*, &c. *We aſſert, that the Biſhops of* England *after their converſion to the faith and curation of Papiſtry, have been the faithfull Servants of God, nor ought to forſake their title or office of Biſhop.* We muſt adde *Diodati*, *Capellus*, and other the moſt learned *Frenchmen*, lately, and now living, that believe *Epiſcopacy* to be (at leaſt) *lawfull*. h

d Theſibus de verâ reformandarum Eccleſiarum ratione.

e De neceſſitate reformandæ Eccleſiæ to Cardinal Sadolet, his old Friend.

f De diverſis gradibus miniſtrorum, c. 21. *ſect.* 23. *See him alſo, Epiſt.* 12. ad quoſdam Eccleſiarum Anglicanarum fratres; & Epiſt. 23. ad Epiſcopum Grindallum, p. 15.

g Theſibus de notis Eccleſiæ *part.* 2. *Theſ.* 33. *See the Letter of a French Proteſtant*, &c. (*citing in behalf of* Biſhops) Calvin, Zanchie, Bucer (*tract. de reformandâ Eccleſiâ qui invenitur To.* 11. *conſtitutionum Imperialium*) Beza, du Moulin's *Buckler of Faith*, Chamier (*in his Book of the* Papal Monarchy, *l.* 3. *c.* 14. *Art.* 11. *ſee him alſo l.* 10. *c.* 5. *l.* 10. *c.* 7. *art.* 8. *It.* .. 5. *art.* 6. (*in this laſt clauſe, he ſayes*, Biſhops were elected Princes,)

h There is *exſtant, a large* Liſt *of* Reformed Divines *on this Subject, with* Proofs, *that other* Proteſtant *Churches, beſides the Engliſh, have a ſucceſſion of* Biſhops.

6. (And *laſtly*, for this) *conſider* what the moſt admirable and *Illuſtrious Grotius* hath left upon Record, in his *Diſcuſſio*: i *Not without cauſe* (ſayes he) *would I have*, Saravia, Downham, Bilſon, *to be read upon this Argument* (Epiſcopacy.) *For, ſo light and fooliſh is that which* Bucer k *and others have written, after and againſt them, that to have read thoſe, is to have refuted theſe*; *Eſpecially touching*

i *Where he treats about the Primacy of the Pope.*

k Gerſom Bucer.

touching the Angels of the Churches, concerning whom that which the perturbers of Eccleſiaſtical Order bring, is ſo abſurd and contrary to the Sacred Text it ſelf, that it deſerves not confutation. Upon which words I *ſtop*, and take up a *contemplation*, m what the *great* man would have ſayd, if he had lived to ſee the (irrefragable) *Diſſertations* of that moſt Eminent *Doctor Hamond* againſt *Blondel*, *Salmaſius* (the prime *Champions* of *Presbytery*) and others, together with the ſeveral *Defences* of them againſt the (*ſory*, yet their very *beſt*) *exceptions* to them, by the *London-Miniſters*, and Maſter *Owen*!

m *The ſame is appliable to the late Lord Arch Biſhop of Armagh, his* Original of Metropolitanes, *and his very learned Diſſertation, touching the* Lydian Aſia.

Concerning the premiſſed *Severals* (joyntly taken) let the Chriſtian Reader *conſider* and know, that, whatever this *Pamphlet* hath been able to *object* againſt them, whether *joyntly* or *ſeverally* whether from *Scripture* or *alibnde* (as will be *acknowledged*, if the following *Sheets* be read without (unruly) *pre-poſſeſſions* and (unmanly, peeviſh) *prejudicacies*) I have fully and clearly *ſolved* or anſwered it (and, therewithall, laid grounds, as I *paſſe*, for ſatisfying or *ſilencing* all other the like *exceptions*, and all even *whiſpers* or *murmurs* of *objection*;) ſo, that this *Piece* may paſſe for a defence and *deletory* againſt and of, all the *Puritanical or Sectarian* feeble *Efforts* againſt the mentioned particulars. In ſo much as, there remains nothing, but to *pray*, that the *Engliſh people* n may be, *henceforth, no more Children, toſſed to and fro, and carryed about with every wind of* (novel, ſpurious) *doctrine, by the ſubtilty of men, through their craftineſſe for the contriving of deceit.* o *But keeping the truth* (ἀληθεύοντες,) *in love may increaſe in him in all things which is the head even Chriſt*; and that this Tract may go forth into a *bleſsing* to every Reader.

n Eph. 4. 14, 15.

o Τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν παρεργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης.

Conſider what I have, now, ſayd (my *Conſiderations*,) and the Lord give thee underſtanding in all things!

H. Jerem. 18. 15. *Becauſe my people hath forgotten me: they have burnt incenſe to vanity, and they have cauſed them to ſtumble in their wayes, from the* ancient *pathes, to walk in pathes in a way not caſt up.*

Pſam. 77. 5. *I have conſidered the dayes of* old, *the years of* ancient *times.*

Quamvis

Quamvis de Scripturâ Canonicâ non proferatur exemplum, &c. Though example be not brought out of Canonical Scripture, yet we hold the verity of those Scriptures when we practise this which hath pleased the Universal Church, commended to us by the Authority of the same Scriptures. S. *Augustine contra Cresconium, citante Grotio in Voto pro Pace Ecclesiæ.*

ΛΕΙΤΟΥΡΓΙΑ

ΛΕΙΤΟΥΡΓΙ'Α ΘΕΙΟΤΕ'ΡΑ ἘΡΓΙ'Α:

OR,

LITVRGY

A MOST

DIVINE SERVICE, &c.

HAVING by a *Preface* to the Reader, either *accounted* with our Authour about his *Epiſtle* (or therein, refer'd to the *Book*, wherein it is *ſatisfied*, more *diſtinctly*;) what *next* inſues (like ſomething *Prefatory*) being *collections* out of *Smectymnuus* (as, indeed, a *great* part of the (*little*) ſtrength of his *Pamphlet* ſeems to be of that *extract*,) and the naked *heads*, that another ſemblable (*Diſciplinarian* or Sectarian) Piece proceeds upon: *what* is out of *Smec*: (being for *ſubſtance*, and ſometimes, alſo, in *termes*, reſperſed in the (ſlender) *maigne* or body of the *Paper-kite*) ſhall, *there*, be ſpoken to. *What* is out of *The Common-Prayer unmasked*, by way of *heads*, or ſummarily, will (together with the *entire piece*, whence we have theſe (goodly) *extraits*, fall under *prejudice* enough, and receive full and final *doom*, from the (*character*, that the (above-cited) learned man (one of the worthy *Prebends* of *Canterbury*,) Doctor *Caſaubon*, hath

a *Poſſcript to Epiſt. prefix't to's Vindic. of the Lords Prayer.* p. 1, 2, 3.

hath paſs't upon it, in theſe words: a "Since this was printed, "and ready to come forth, a Book (or Paſquil rather, it is ſo full "of railing:) intitled, *The C. P. B. unmasked*, &c. came to my "ſight,---It is ſuch a peece of exquiſite *Non-ſenſe*, of groundleſſe "impudent Sophiſtry, with bitter railing, and much profane jeer-"ing all along, that I muſt needs think, they that have patience, "----to read ſuch ſtuff, without deteſtation, may as plauſibly be per-"ſwaded to ſing *Ballads*, inſtead of *Holy Hymnes*, and to think "that men ſerve God beſt in Tap-houſes. The whole ſtrength of "the Book lyeth in this: *The* Maſſe-Book, Breviaries, &c. *are* "*idolatrous Popiſh-Books; therefore whatſoever is taken out of them,* "*(or may be ſuppoſed to be taken out of them, becauſe to be found there)* "*is Popiſh and idolatrous.* Now a good part both of the *Old and* "*New Teſtament*, beſides the whole Book of *Pſalmes*, is to be "found in *Maſſe-Books*, and *Breviaries*: is any man ſo blind that "doth not ſee what will follow? And is it not the ſame reaſon "for many Godly prayers and forms: (not to ſpeak of *Ceremonies*, "though it be true of them alſo) that were in uſe in time of pu-"reſt Chriſtianity; yet to be found in *Maſſe-Books* and *Brevia-*"*ries?* Or is it the bare word *Maſſe* that turneth all into Idolatry? "Why might it not be a good word, what ever it is now, a thou-"ſand years ago? Many ages are not yet paſſed, when *Canticles* "or the *Song of Songs* (as it is in the Original) was called in En-"gliſh, the *Ballad* of *Ballads*. Now many, if not moſt, *Ballads*, "we now ſo call, are profane or ridiculous; and that word now a "word of Scorn; therefore the *Canticles*, or *Song of Songs* ſhall "be no longer part of Scripture, but meer Idolatry. Certainly, it "muſt be granted, that wiſe Governours, ſee much more then ordi-"nary men: elſe ſuch ſenſeleſſe impious ſtuff, a man would think, "would not be permitted to the publick. This *judgment* of the (a-bove-named) moſt *worthy* man may ſerve, as for an *Antidote* againſt ſeveral *poyſonous* paſſages, in the Book enſuing, ſo for a legitimate *ſuperſedeas* to me and my *Reader*, for not looking into that (*ſo branded*) *Scriblet*; and yet, if it light into my hands, *ſeaſonably*, I ſhall (*waſh his face* for him) make ſome *ſtrictures* upon the (*doughty*) Paper.

But, we *enter* upon the *Book* it ſelf, which *ſets out* with a Queſtion, *Whether it's lawfull for Magiſtrates, Miniſters*, &c. *to make a ſtinted*

ſtinted Liturgy, and impoſe the ſame? To which the *Anſwer* is by him given, *It is not Lawful*: Of which *Negative*, the Reaſons, more than a *good* many, follow; no fewer than XXVII.

But, before we *annul his* Reaſons *againſt*, we ſhall lay down ſome *few* (beſides what the *Preface* hi's) of *many*, of *our own*, *for a Liturgy*, and, that, *impoſed*.

1. The *Firſt* is, "Becauſe it is lawfull to *compoſe* and *impoſe* "the Service of God. But now, the very *notation* of *Liturgy* ſpeaks "the *Service of God*, and *Liturgie* was ſo called at firſt, from *ſer-* "*ving* or *miniſtring* to God. For from *Act.* 13. 2. Λειτουργούντων δὲ αὐτῶν τῷ Κυρίῳ, *as they were doing their Liturgie to the Lord* (as they *miniſtred to the Lord*, ſay *Ours*) the *Fathers*, in all Ages, have called the Service of God, *a Liturgie*. And, then, the *compoſed* ſervice of God being perfectly *lawfull*, that it (the *ſame*) ſhould, being *impoſed*, *commence unlawful*, is *abhorrent from* all reaſon, unleſſe *lawful* Magiſtrates and *Governours* (that *impoſe* it) be found the onely *unlawful* things.

2. The *Second* is, "Becauſe that *Liturgie* (which the *Queſtion* "before us ſtyles, alſo, *exegetically* or explanatively, *Common-* "*Prayer-Book*,) containing, and being made-up of *Prayers*, *Con-* "*feſſion* of Faith, holy *Hymns*, divine *Leſſons*, *Abſolutions* and *Be-* "*nedictions*, it muſt be proved, *either* that the *ſeverals* are *unlawful*; "*prayers*, *confeſſions*, &c. *ſingly*, unlawful (otherwiſe, the *Aggre-* "*gate*, or the entire *Form* or Frame ſo *compounded*, will never be "concluded *unlawful*:) *Or elſe*, that the impoſing of theſe ſo ma- "ny (*good*) things alters their nature, and *poyſons* them; there "remaining no *third* thing, unleſſe, happely, the *intermixture* of "*Prayſes*, &c. with *Prayer* can be ſuppoſed *faulty*. *Now*, there's no man ſo *forſaken of his Chriſtian wits*, as to ſay, any of the *particulars*, in their *ſeparate* conſideration, are *unlawful* acts or things: and the *impoſing* the performance of them, by *lawful* Authority, muſt not be deemed *faultable*, for the *reaſon*, even now, alleadged, which will receive more *ſtrength* by and by: the *intermixture*, which is the *laſt*, cannot fall under (*ſober*) *cenſure*, unleſſe we arrive at that *paſſe and pitch* of *Phrenſie*, as to blame the like *mixture*, in *David's Pſalms*, which were a ſtanding *Office* to the *Jewiſh* Nation, not to ſpeak of other pieces of *Scripture*, nor the practiſe of (many) *Miniſters*, in their *peculiar* own prayers, extemporal ones *alſo*, if not *eſpecially*, nor even of this *Authours* own *Effuſions*, all *meſled*, in this ſort.

3. The *Third*, and laſt, ſhall be, "Becauſe *Prayer* is (at leaſt) "*lawfull*, and to *bind* it on men to *pray* is *lawfull*. Whence it may "be concluded, *naturally* and irrefragably, *to impoſe a Liturgy is* "*lawfull*. For, *Liturgy* is nothing, but *Prayer* in ſuch a *mode*, dreſs, *accommodation* or *compoſure*: Now, the *mode* not being *preſcribed*, in all *Prayer*, by God, it is left to *private* perſons, much more then to *publick* Ones (men in *Authority*,) ſo to frame and *reigle* it, for the *manner* (the *matter* being ſuppoſed *lawfull* and *good*,) as ſhall ſeem beſt to their wiſdomes; and to *impoſe* the uſe thereof (*thoſe* on their Families, *theſe* upon the *Churches*) in their *Dominions*. If the *Impoſal* be the thing, ſtill, *ſtuck* at, beſides the *reaſon*, already, aſſigned, we ſay, (according to the XXXVIIth *Article* of the *Church of England*,) That our *Chief Magiſtrates*, the Kings and *Queens* of theſe *Kingdoms*, "have that prerogative, which "we ſee to have been given alwayes to all godly Princes in holy "Scriptures by God himſelf, *&c.* Now, we know, out of the *Sacred Code* (the *Scriptures*,) that one of thoſe godly Princes (*Joſiah*) beſides his deſtroying of *Idolatry*, and *Repaire* of the *Temple*, a *made* or compelled, *all that were found in Iſrael to ſerve the Lord their God*. Another of them (King *David*) b divided the *Prieſts* into *orders*, c conſtituted the *number* and *offices* of the *Singers*, &c. Nay, and (which is *remarkable*) made a *change* in a conſtitution or *Law of God*, concerning the *Levites*, viz. d That, whereas *God* appointed e the *attendance* of the *Levites* (that they ſhould ſerve and do the work of the Lord) from the age of but *five* and *twenty years* and upward till the age of *fifty years* old, and then they ſhould *ceaſe* waiting, *v.* 25, they were by *Him* f inordered, to ſerve from the age of twenty years and upward, upon a *ground* there ſpecified, *v.* 25. Now, *as* this *alteration* cannot, (that twenty fifth verſe *forbidding*) g *reaſonably*, be pretended, to be done, by

a Regiâ ſuâ authoritate obſtrinxit: & quamvis propenſos Judæorum animos ne ipſo vivo ab externo Dei cultu deficerent tantam adhibuit diſciplinæ ſeveritatem, Tremell: & Junius in 2 Chron. 34. 33.

b 1 Chron. 24.

c 1 Chron. 25.

d Num. 8. 24.

e 1 Chron. 23. *verſ.* 24. 27.

f And the 28th.

g *See* Doctor Hammond's (*exact*) Account of Mr. Cawdrey's Triplex Diatribe, *Sect.* 3. 105, 106. *to which what Mr.* Cawdrey *ha's return'd, in his* Account and ited and diſcounted, *Sect.* 4. *of* Wilworſhip, p. 160. *is utterly* ſhifting *and unſatisfactory, as any that hath his eyes in his head, and not* bleared *with* prejudice, *will, upon* collation, *ſoon diſcern and* confeſſe.

h *Mr.* D. Cawdrey.

any other, than *Kingly Authority*, (not *Prophetical*, as one h would have it, though the pretention be *evicted* of falſity, by his very learned *Adverſary*,) *ſo* one would think it ſhould for ever ſtop the mouths of *this*, and all *other* pretenders againſt the *Authority*

of

of the *Magiſtrate*, about things *Sacred and Divine*. One would ſuppoſe, that I need not add the mention of the *inſtance* of King *Hezekiah* and the *Princes*, [a] *commanding the Levites to ſing praiſes to the Lord with the words of* David *and of* Aſaph, though *Hezekiah* and the Church, *then* had not the very ſame occaſions, to uſe them, that *David*, &c. had. But, we ſhall have *farther* occaſion to ſpeak to this, *afterwards*.

[a] 2 Chron. 29, 30.

Examples of Magiſtrates Compelling the people to ſerve God, Abraham, Gen. 17, 18. Jacob Gen. 35. 2, 3, 4. Moſes, Joſhua, 24, 23. Gedeon, Jehoſaphat, 2 Chron. 19. 4. Joſiah, 2 Chron: 34. 32, 33. Aſa 2 Chron. 14, 15. Ch: Manaſſeh, 2 Chron: 33. 15, 16. Darius, Dan: 6. 26. Nebuchadnezzar, Dan. 3. 29. *See* S. Auguſtine Epiſt. 127. Cont: Crecon: Gram: l. 3. c. 50. contr: Literas Petiliã: l. 2. c. 86. 83. Codex lib. 1. tit. 5 de Hæretic: Socrates l. 1. c. 34. Gr: *Lat:* 31, 23. Euſeb. de vit: Conſtantini, l. 1. c. 37. Theod: l. 5 c. 20.

We come, now, to *his Reaſons*, Why, 'tis not lawfull to impoſe a Liturgy, whereof,

The Firſt is, *Becauſe no Magiſtrate can produce any Authority* (*Divine*, we muſt ſuppoſe, he means) *for ſo doing*; *not Commands, Inſtances, or Examples*; *if not, then follows*; *none muſt preſume upon their utmoſt peril to introduce the ſame*. To this we *Anſwer*; We have *commands*: What King *Joſiah* did, he did by *command* of the *Moral Law*, which binds under the *Goſpel*, λειτυργῆν τῷ Θεῷ, to *ſerve God* by prayer and prayſe, in whatever *convenient*, uſefull manner *compoſed*. And what bound *Joſiah*, *binds* our *Princes*. What ſhould I recount *Rom.* 13. 1. *Let every ſoul be ſubject*, &c. or *Hebr.* 13. 17. *Obey them that have the over-ſight or rule over you*, &c? [b] *Inſtances* or *Examples* we have in the ſame *Joſiah*, and in *David*, in a matter of much *higher* conſideration (as ſome will *conſtrue* it) than *impoſing* ſuch or ſuch a *mode*, or form of *God's ſervice*, agreeable to his will and *mind* in all things, for the *matter*.

[b] *See*, alſo, 1 Tim: 2. 3. 1 Pet: 2. 13, 14.

To the Second, *Becauſe 'tis forbid in the ſecond Commandment, and elſewhere, in Scripture*; *Liturgies being Ordinances, Traditions, and Rudiments of men, in God's worſhip, all which things are, there, forbid*: We *Anſwer*, by denying the *Minor Propoſition* (as in *Syllogiſme*) *challenging* any man to prove, That *Liturgies* are *Ordinances, Traditions, and Rudiments* of men in the Holy Apoſtles ſenſe; and, therefore, what-ever the *Second Precept* [c] forbids, it

[c] *That* ſtinted *Liturgies are, no wayes* cõ*gainſt the ſecond* Commandment; *See Mr.* John Ball's Tryal of the grounds tending to ſeparation, *c.* 3. *per totum, as venerable an Authour, ſure* (*and of the ſame* Family) *as* Dod *or* Biſield, *if they ſhould, which 'tis certain enough, they did not, ſay the contrary.*

toucheth not *thoſe*: a *Adjuments* of *Devotion* and the Service of God being no ſuch *Rudiments*, &c. or if they be, all *preſcript forms* of Prayer, of what kind ſoever, are *involvable* under the *ſame* charge. It were well, if men could, or *would* penetrate a little-*thought*, beyond the *ſkell* and *ſurface* of words, and learn, or *weigh* what theſe words, that ſo *amuſe* and affright the *Vulgar*, do (*truly*) import; *Ordinances*, *Traditions*, *Rudiments*. Do's a *Liturgie* ſignifie that *bill* which the *Jews* were bound by; *ſigned*, as it were, by their own *hands* againſt themſelves, by profeſſing to expect *juſtification* from the *Law*? and, yet, this is the very meaning of *hand-writing of ordinances*, b Col. 2. 14. Do's it ſignifie *external performances* about *waſhings*, &c. *alone* heeded, to the neglect of Gods *prime* Commands, or the *dubbing* thoſe things or *inventions* with the *high ſtyle* of *Gods Commands*, which are not, to the *ſuperſeding* and *evacuating* of his *real* Commands? Yet, ſo, *traditions*, S. Matth. 15. 9. and S. Mar. 7. 7, 9, 13. ſignifie. Laſtly, do's a *Liturgie* ſignifie or *implie*, the *obſervances* of the *Moſaical Law*, very *diſtant* and contrary to the *Chriſtian Divinity*; or *abſtinences*, out of *Heathen* or *Jewiſh* practiſes brought-in? as *rudiments* imports, Coloſſ. 2. 8, 20. If the *import* and *ſenſe* of words were *conſidered*, and not the *ſound* onely, we ſhould not have ſuch *impertinent*, *irrational* exceptions and *pleadings*, ſet on foot, and exhibited againſt the Engliſh *Eſtabliſhment*, from the *Diſciplinarians* and the *Anabaptiſts*, their *Off-ſpring*. The talk, about *adding to the Word of God*, *by Ceremonies*, and, here, by a *deſcribed* preſcribed Liturgie, would ceaſe, if, men *knew*, or would *ſuffer* themſelves to *conſider*, what 'tis, *to adde to the Word of God*, and what the *places* forbidding it, do ſignifie; two, c the *Pamphlet* has, quite beſide his purpoſe. ----*To diminiſh from the Word of God* (ſaies H. Grotius) *is*, *not to do what is commanded*: *to adde to it*, *to do otherwiſe than is commanded*, referring to *Deut.* 12. 42. d. And *reaſon* gives, that, as *they ſenſe* theſe Texts, 'tis unlawful to *adde* to the *Politick* Laws of *Moſes* (to *hang* a thief, &c.) adding to the *Civil* and *Ceremonial* Law, as well as to the *Moral*, being thereby *interdicted*.

a *See* 12 *Additional to Biſhop* Andrews *on the ſecond Commandment*, p. 194, 195.

b *It would better be rendred*, having by his doctrines blotted out the handwriting *againſt* us.

Hebr. 9. 10. [Carnal ordinances,] *is meant of thoſe* tranſient external *conſtitutions of the Levitical œconomie*, *againſt eating any unclean meat*, *&c. or the vain empty*, *frothy and pretended knowledge or wiſdom of the* Gnoſticks, *taken out of the* heathenish Pythagorean *Philoſophie*, *as it ſignifies*, *Col.* 2. 8.

c Deut. 4. 2. *and* 12. 32. d Hoc dictum neque traditionibus ſcriptum interpretantibus, neque præceptis humanis legem ſcientibus repugnat, Id. in loc. *The* LXXII *render* לשמר *to keep*] φυλάξασθε *ye ſhall keep*, *the Latine*, cuſtodite, *keep*, *and the Syriac*, ſed obſervate, *but keep the commandements*, *by that oppoſition*, *ſhewing that to be the meaning of* not adding *or* diminiſhing, *viz.* paying an obedience to Gods *commands*, Dr Hammond *againſt Mr* Cawdrey, p. 16.

In

In the next *ſtep*, he *ſprings* an *Objection for* us, and *againſt* himſelf, viz. *That the Modes and Circumſtances of Worſhip are left to the determination of men*; but, for an *Anſwer refers*. And, we alſo, for the confirmation of the *Objection*, (by him ſo called) and *invalidating* his *Anſwer*, will *remit* the *Reader* to the ſame *time* and *place*, and, there, not *fail* to *meet*, and *be meet* with, him.

His third *Reaſon* is, *Becauſe this teaches a vain Worſhip, like the traditions of the Elders*, (referring to, and citing S. Matth. 15. 9, 10. Mark 7. 7, 8.) But, to theſe *places* we have ſpoken already, and ſaid what, *utterly*, and *for ever*, renders them uſeleſſe to *him*, and his *co-pretenders*. I, *now*, adde, that, not in our *Liturgie*, no, nor in our *Ceremonies* (the moſt *cavilled* part of it,) is there any thing, that falls under the *cenſure* of Chriſt, contained in thoſe (*prohibitive*) characters. The *Jews* (in the *places* cited) cenſured, pretended a *tradition*, (which was an *invention* of their *own*,) to be a *law of Gods* enacting [a], and ſet it up *againſt* the *known Law of God* (the ſaying *Corban*, to the *voiding* of the command of *relieving Parents*.) This, and nothing *elſe*, ſave what ſhall bear ſome *analogie* with this, is the *crime*, there, noted, by *teaching for Doctrines*, &c. Now, this is no way chargeable here, on thoſe that *acknowledge* (as we do,) that *Liturgies*, for the mode of *Compoſure* (and ſo *Ceremonies*, in *themſelves*) are an *Eccleſiaſtical conſtitution*, and do not ſo much as *pretend* them to be *preſcribed* by Chriſt, nor by *them* ſeek to *ſupplant* any thing, that is appointed by him; but, uſe them, in perfect *ſubordination* to, and *compliance* with, all other *Moral*, or *Chriſtian Laws*, or *Inſtitutions*. [b] Certainly, thoſe that talk or argue thus peremptorily againſt *Liturgies*, &c. are *more* (or rather, *alone*, among *Proteſtants*) guilty of the *importance* of thoſe words, *teaching for doctrines*, &c. in affirming, that the non-uſe of *Liturgies* (or utter *abolition* of them, under the higheſt *crimina-tions*) is the δόγμα, *the pleaſure*, that is, the *command or will of God*; and the avouching *that*, of their own *groundleſſe diſlikes*, peeviſh *prejudicies*, and *phanatical* prepoſſeſſions (the *humours*, wills or *commands* of men, *righ*,) is the ſame *crime*, as to put the Kings *Broad-Seal* to a *Deed* of my own, or His *ſtamp* or impreſſion on that which is not His *coyn*; which *as* it is *crimen Majeſtatis*, high Treaſon againſt the Great *King of Heaven and Earth*: ſo, who is, now, guilty of it, Mr P. and (his *Anteceſſors*, in theſe *irrational* pretenſions) the unquiet *Diſciplinarians*, or we, that *adhere* to the orderly

[a] Fingamus ſervũ ab hero fuiſſe juſſum adeſſe domi horâ diei ſextâ; ſervum v. domi adeſſe etiã & primâ (quod non fuit ab hero prohibitum:) Num hoc nomine in culpâ eſt ſervus, g. addendo verbis heri? Minimê ſane; Ni forte dixerit, cogitaveritve hæc verba herum locutum fuiſſe, mandâſſeque domi utraque vice eſſe. Applicatio haut difficilis eſt ceremoniis noſtris, Cruci in Bapt. &c.

[b] *See the Eminent Doctors Practical Catechiſm, l. 2, §. 12 p. 235.*

English Reformation, I leave to their *consciences* to *ruminate*, and the *judging* Reader to *determine*. I was willing to *insist* the *longer* on this matter, because (in my *experience*) it *drums* most in the *Vulgar* peoples heads, and is inculcated, *even to hoarsenesse* by the *Disciplinarian* Δημαγωγοί. And yet, here, shall follow what the most judicious and incomparable H. *Grotius* hath, on this head, in his *Vote for the Churches Peace*: a *Paul in the II. c. Coloss. λ. 23. condems not all will-worship: for so he had also condemned* Abel's *sacrifice, because it came not from divine command, but from humane institution, as the Ancients think: but this is it the Apostle blames, that those voluntary worships were prefer'd before the worship of Christ commanded by God; and, for a thing left to liberty, that which was most necessary was neglected. The commandments of men, wherewith God is worshipt in vain, both in* Isaiah *and* Matthew, *are the Doctrines of men contrarie to the Divine Law: such as those of the false Prophets in* Isaiah's *time, teaching that God might be pacified with sacrifices or other rites without amendment of life: to which errour the Jews are much enclined even to this day. Such also is that Doctrine of the Pharisees, that he is not bound to feed his parents, who had said, Whatever may come from me to my parents, be it now dedicated and vowed to the Temple. The teachers of such things although they honour God with their lips, have their heart far from him.*

a *In the* Translation *of that* Piece, *by the very worthy and ingenious Mr* Clement Barksdale, *which alone I have (now) by me; in the Art: of* Wil-Worship *and the* Commandements of men.

He, next, frames an *Objection* to *his* arguing out of the aforecited *places* of Holy *Text*, (Mat. 15. &c.) Which is, *But the Jewish Elders rejected the commandements of God*, &c. This, *as* it is *truly* said or *replied*, *so* when he brings our *Liturgic Services* under that *charge*, he *loudly* affronts *truth*. For, those that worship God by a *Liturgie*, *may*, and *do worship God in spirit and truth*, and 'tis *intolerable boldnesse* (as well as *perfect falsity*,) to think and say, that neither *Jewish* nor *Christian* Church, when they used *Liturgies*, (as we shall shew they *did*,) did, (*any* of them) *worship God in spirit and truth*. Nay, *farther*, 'tis one of his *own* (*own*, I call him, because by himself cited) Authors, the admirable *Bishop Andrewes* that will tell him, b *That without Set Forms* (which, are *tantomount to him* (we are dealing withall) with *Liturgies*) *we cannot serve God in spirit*: whereof his *reason* is, *because*, saith he, *it is plain, that those that give themselves to imagine* c *prayer, at the same instant, do so occupie their minds with devising*

b *Sermon of Worshipping Imaginations*, p. 37.

c *Conterning their stops and hummes and demurres the ablest of* Wom

of humane imperfection (intituled to the unutterable groans of the spirit,) among this opinion, See Thorndike *of Assem. p. 216.217. See also p. 218. And* Dr Laur: *Beaten oyle*, &c. p. 16, 17.

still

ſtill what to ſay next, their ſpirit is unfruitfull, a *no leſſe than the others* (Papiſt) *underſtanding. And both theſe,* 1. *the underſtanding of the mind,* 2. *and the affection of the ſpirit are there neceſſarily required.* Neither will the *Scriptures* he cites afford him the leaſt *countenance,* for this his (daring) *charge. Worſhiping in ſpirit,* &c. S. Joh. 4. 20, 24. being ſet in oppoſition only to the *appropriating* of worſhip to ſome ſingular *places, Jeruſalem,* or *that Mountain,* b not to *bodily worſhip,* nor is producible as any *apologie* or excuſe for the *omiſſion* thereof; c however *frequently* vouched by ſundry *Aſomatiſts,*

a *The Miniſter may better pray reading, than they pray* ſtudying (*as they muſt do*) *where is his zeal when he hath ſenſe to look, and ſcarce knows what comes*

next, Mr D. Whitby's *Vindic. of the Form of Com. Prayers,* &c. p. 27. b *See Joſephus lib. Antiq. XII. c.* 1. c *The Reader is intreated to ſee* Mr Mede's Diatribe on *John* 4 23. *where* p. 198, 159, 200. *he aſſerts the commendableneſſe, yea requiſiteneſſe of bodily Worſhip under the Goſpel (ſhewing, that this Text is abuſed as alledged againſt it) and gives us* two interpretations *of it;* the firſt (p. 201.) *is, That* to worſhip God in Spirit and Truth, *is to worſhip him not with types and ſhadows of things to come, as in the Old Teſtament; but according to the verity of the things exhibited in Chriſt, according to that,* ——Grace and truth came by Jeſus Chriſt. *See the ſame Evangeliſt* c. 17. v. 17 *and* Epheſ. 1. 13. *and* Rom. 15. 8. ——*no longer with bloody ſacrifices, and the Rites and Ordinances depending thereupon; but in and according to the verity of that which theſe Ordinances figured,* &c. Οὐ διὰ συμβόλων καὶ τύπων, ἀλλ' ἣ φησιν ὁ Σωτὴρ, ἐν πνεύματι καὶ ἀληθείᾳ, ſaies Euſebius Demonſtr. Evang. *l.* 1. c. 9. *and correſpondently diverſe other of the Antients: The* ſecond *interpretation (which the ſaid learned Mr* Mede moſt *approves) is* [in ſpirit,] *that is, conceiving of him no otherwiſe then in Spirit; And* [in truth,] *that is, not under any corporeal or viſible ſhape, as of a Dove,* ἀσωμάτως καὶ ἀληθῶς, *not fancying him, as a Body, but as indeed he is a Spirit. See* Rom. 1. 25. Amos 2. 4. Iſay 28. 15. Jer. 16. 19. *From which latter ſenſe; he frames this argument for bodily Worſhip;* To worſhip what they know, (*as the Jews are ſaid to do*) *and to* worſhip in Spirit and truth, *are taken by our Saviour for equivalent; elſe the whole ſenſe will be inconvenient. But the Jews worſhipped not God without Rites and Ceremonies, (who yet are ſuppoſed to worſhip him in ſpirit and truth;)* Ergò, *to worſhip God without Rites and Ceremonies, is, not to worſhip him* in ſpirit and truth, *according to the meaning here intended. This is his demonſtration,* (p. 209.) *The Homily againſt the peril of Idolatry,* (p. 23.) *peculiarly applies the Text againſt worſhipping of God in an Image.*

and by *a luſty wrench* directed by them againſt the *conjunction* d of the *body* with the *ſpirit,* in the ſervice of God. And yet, never, (that I before heard of,) was it urged againſt *Set Forms.* (for ſo he takes *Liturgie,* as is apparent, p. 4. l. 9.) And, then for his other *places, Iſaiah* 29. 13. (not 33.) it ſerves as little to his *turn*: for,

d Adoratio corporalis in Spiritu fit, in quantum ex ſpirituali devotione procedit, & ad eam ordinatur, Aquinas 2da. 2dæ. qu. 84. art. 1. *There ſhould be ſuch correſpondency 'twixt ſoul and body as between the Living Creatures and wheels —— When thoſe went, theſe went,* &c. Ezek. 1 21. *See* Pſ 95. 6. S. Luke 22. 41. Rev. 4. 10. and 11. 16. *See* Biſhop And. *on Comment. Addition* 8. p. 103.

'tis *boundleſſe calumny* to ſay, That all thoſe that uſe the Engliſh *Common-Prayer-Book*, *honour God onely with their mouth or lips*, without the *application* of their *heart*; and, for the *latter* part of the Text [*their fear towards me is taught by the precepts of men*] 'tis onely *a perſtriction*[a] or rebuke of the *falſe Prophets* of thoſe times, as men, who being not ordained, *inſtituted* or ſent of God, placed the *worſhip* of God in *naked rites*, without the *betterance* or amendment of the *Soul*. Now, whether all that *love* the *Liturgie*, be men of this *ſad character* and *baſe alloy*, I leave to the *conſcience* of this *Objecter*, to paſſe *verdict*, when he *communes with himſelf in his Chamber, and is ſtill*.

[a] Homines nempe à Deo non inſtituti, qui in nudis ritibus, ſine animi emendatione, cultum Dei collocant. Tales doctores erant falſi illorum temporum prophetæ, Grot: in loc:

His Fourth *Reaſon* is, *Becauſe that onely which is needfull, in the ſervice of God, is to be made*, &c. A *worthy* reaſon! But, he *abets* it out of *Act.* 15. 28. *It ſeemed good*, &c. *to lay upon you no greater burden then theſe neceſſary things*. Was ever Scripture more *ſottiſhly* applyed? For ſhame, know, or *acknowledge*, that thoſe words concern a particular *emergencie* and caſe (the *danger* of the tender-Jew-Chriſtians being ſcandalized, *galled* or averted from *Chriſtianity*,) if thoſe *Precepts* given to the *Sons of Noah*, *Of obſtaining from meats offered to Idols*, &c. (as they follow *verſ.* 29.) were *not*, for a *while*, obſerved by the *Gentile* Converts. Now, will this *Author*, againſt his own (*marginal*) Rule, (*p.* 12.) *argue from a particular to a general*; and, becauſe theſe onely *Neceſſaries* (*ſuch*, in that *junCture*, or at that *turn*) were, then impoſed, conclude, that, *therefore*, a *Form of Prayer* muſt not be made or *impoſed*, becauſe *none* of *theſe*; or, *not neceſſarie as* theſe were, (at that *knot* of time?) 'Tis pity, to *inſiſt* longer, and diſtinguiſh of *Neceſſary* or *Neceſſity*; that *ſome* things are *neceſſary* to the *Beeing* or *abſolutely*, *others* to the *wel-Being*, *comparatively*, *on condition*, or *in a more remiſs degree*. Who pretends, that *Liturgies* are *abſolutely neceſſary*, or *to the Being* of a *Church* or *Child* of God, as *ſuch*? but, then, to the *ſolemne publick worſhip* of God, they are very hugely *requiſite* and *needfull* (if that ſignify (as, ſure, it do's) *lower* than *neceſſary*, and which Mr. *P.* (when *neceſſary* was in the *Text* of the *Acts*,) ha's put in his *propoſition*, inſtead thereof; as *aſhamed*, ſure, to *pretend*, that *every* thing in the *ſervice of God*, though, *circumſtantials*, *externals*, *modes*, ſuch or ſuch *Forms* of prayer, are *neceſſary*.) His *Major* Propoſition [*Nothing is to be in God's ſervice, but what is neceſſary*] being *everted*, we muſt come to the *proof* of his *Minor* [*A Common-Prayer is*

Of what needfulneſſe Liturgies are, ſee in the Preface.

no

not neceſſary.] But, what need his *probation*, when *neceſſary* being ſo *ſenſed*, as above [*abſolutely neceſſary*,] 'tis yeelded him? But, yet let's *ſee*, and *fillip-away* his (four) *Proofs* of his *Aſſumption* or *middle Propoſition* alſo. Whereof,

The First is, *The Scriptures are a ſufficient Directory*, &c. *Anſ:* Away, then, with the *Directory for worſhip* of your *good Friends*, mentioned and *praiſed*, *p.* 14. nay, away with *their*, and all *other Catechiſmes*, *Confeſſions* of Faith (*greater and leſſe*,) *Books of Devotion* (*the Supply of Prayer for the Ships and all*,) away with all *Commentatours*, *Dod*, *Biſield* on the Commandments, cited by you, *p.* 1. And, when you apply what is ſaid, 2 S. *Timothy* 3. 15, 18. to *prayer*, whiles *preaching* is the buſineſſe, there, ſpoken of, do not you fairly *ſhoot beſides the mark*?

The Second is, *Otherwiſe*, *Moſes and Chriſt would have been unfaithfull in Gods Houſe.* But, the *Anſwer* (very *briefly*) is: *Moſes* did enjoyn *Forms* of prayer (*i. e. Liturgies*,) as is moſt *viſible*, *Num.* 6. 23, &c.---*on this wiſe ſhall ye bleſſe*, &c. *ſaying unto them*, *The Lord bleſſe thee*, *and keep thee*, &c. So, when the *firſt-fruits* were brought, the bringer is enjoyned to ſay, as we find, *Deut.* 26. 5. ſo, alſo, when their *Armies* went out, *Deut.* 20. 3. Likewiſe, when the *Ark*, ſet forwards, and *reſted*, [a] *Num.* 10. 35, 36. And, as did *Moſes*, ſo alſo did *our Lord*, in bidding [b] his *Diſciples* ſay *Our Father*, &c. which, that it was a *Form*, and *impoſed*, we ſhall make good, againſt all *exceptions*, in due place.

a *Continued by* H. David *at the removal of the Ark, in his time*, Pſ. 68. 1.

b S. Matth. 6. 9. S. Luk. 11. 2.

The Third is, *Becauſe Gods Church throve beſt without them, as in the Primitive times.* To which we *Anſwer* (be the word [*Primitive*] *narrower* or *larger*,) *that* there were *ſtinted Liturgies* in the *Primitive*, and moſt *flowriſhing* times of the Church *Chriſtian*, as ſoon as *Extraordinaries* (which was very early) ceaſed. By *Extraordinaries*, I mean the χάρισμα εὐχῆς, [d] *the Gift of Prayer*, which was a *Miracle*, as the gift of healing, propheſying, ſpeaking with tongues, &c. Of which *Chariſma* or *donum* I might add (*ad abundantiam*,) that it was beſtowed εἰς ἕνα τινὰ, *on ſome one*, that did pray for the reſt, &c. and *teach* others *how* to pray; 2 and that ſome of the *Prayers* thus conceived by *them*, &c. were received and *kept* by thoſe, whom they thus *taught*; 3 laſtly, that theſe are *they*, which the *Ancients* mean by the *Liturgies* of SS. *James*, *Mark*, &c. Much might be *diſcourſed* in *deducing* and clearing this matter, but, as *ſtudious* of brevity, I chooſe to refer to thoſe (excellent) &c.

c *See* S. Chryſoſtom: *in* Rom. viii. 26. Μετὰ δὲ τέτων ἀπάντων, ἦν καὶ εὐχῆς χάρισμα ὃ καὶ αὐτὸ Πνεῦμα ἐλέγετο. &c.

d *P.* 22, 23, &c. & p. 82. lent *Papers*, d that passed from Doctor *Hammond* to Mr. *Cheynel*, where is to be had much *satisfaction*, on this head. For *close* of this, I onely *ask*, whether the times of Saint *Mark*, and Saint *James* were not *Primitive times*, and whether the *Church* of Christ ever *flourished* more than *then*, and, by *consequence*, as appears, then *under Liturgies*?

The Fourth, and last, is, *Because Ministers ought to be so gifted, as not to need it.* But 'tis *Answered*, 1. That what *ought* to be, is *one* thing, and what *is*, and *will be*, is *another*. 2. That the *Composers* of the *Directory* told us, e before our *Authour*, though some *little-what*, differently, that *our Lord Christ pleaseth to furnish all his Servants whom he calls to that office*, (of Minister) *with the gift of Prayer*; when-as they will *never be able* to shew us any *Evidence* from any *promise* of Christ, in his *word*, that any such gift shall be *perpetually* annext by him to the *Ministry*: *gifts of healing*, *making of Psalmes*, &c. not pretended to, now adayes, having as much *promise* thence, as that of *prayer*: *nor can they* shew, why Christ (if he so *furnish* them,) may not be *concluded*, to help them to the *matter* of their prayers (wherein yet, the *Directorie's* help is called in,) as well as to the *form of words*: *and*, we dare *affirm*, that, if the *gift of prayer* signify *an ability of praying in publick without any premeditation*, *discreetly*, *and reverently*, and so as never to *offend* against either of *those necessaries*, every Minister is not *furnisht* with *this gift*, *some* men of very *excellent abilityes* wanting that *suddain promptnesse* of *Elocution or utterance*, and *choice* of *words* for all their *conceptions*; *others* being naturally *modest* and *bashfull*, and not endued with this *Charisma of boldnesse*, which is a great *part*, a special *ingredient* of that, which is, here, called *the gift of prayer*. And, even for *those*, which have the *former* of these, and are not so *happy*, as to want the *latter*, that yet they are not sufficiently *gifted* for prayer in *publick*, f *Experience* hath sufficiently taught. g 3. Though a *Minister* should not need a *Liturgy*, in *some* cases (as after *premeditation*,) yet he (as *able* as we, now, *suppose* him) may stand in need of it, in *other some*, as when upon *sudden Effusion*, he prayes as he *ought not*; and the *Liturgy* would prevent that: and, farther, enable *him* to pray more *to the Edification of the People*, than he is able to do, *who* yet is able, in some *degree*, to pray as becomes a *Minister* of Christ, and as he *ought* to do. h For, 4. *Liturgies* are made and *imposed*, for the behoof of the *people* also, and

e *Pref: to Directory*, p. 5.

f *See the Preface.*

g *See the View of the New Directorie*, p. 65. *sect*, 18.

h *See a Copy of some Papers, pass'd at* Oxford, *&c.* p. 83.

not

not onely of the *Prieſt*. For a *ſupply* to whoſe *weakneſſe* alone, *Liturgies* are not compoſed and *enjoyned*. 5. But, for other ends, according to that well-known place of Mr. *Calvin*: i *As for a form of Prayers, and Eccleſiaſticall Rites, I very much approve, that it be ſet or certain, from which it may not be lawfull for the Paſtors, in their Function, to depart, that ſo there may be proviſion made for the ſimplicity and unskilfulneſſe of ſome, and that the concent of all the Churches among themſelves may more certainly appear. And laſtly, alſo, that the extravagant levity of ſome, who affect noveltyes, may be prevented.* 6. *Canonical Ordination* in the *Church* of Chriſt, is that which maketh a *lawfull Miniſter, as touching the validity of any act*, which appertains to that *vocation*, not, as *ſome childiſhly* (ſayes my Author) have imagined, the *ſound preaching of the word*, (I add) or ability of *extemporaneous praying*. The cauſe why Saint *Paul* willed *Timothy, not to be over-haſty in ordaining Miniſters*, being, becauſe *impoſition of hands* doth *conſecrate* and make them *Miniſters*, whether they have *gifts* and *qualityes* fit for the *laudable* diſcharge of their dutyes, or no; ſayes the profound and *ſweet-breath'd* Mr. *Hooker*. k 7. His places of *Scripture* I are, either perfectly nothing *to the purpoſe*, or elſe, if one of them (the *ſecond*) ſhould be found *pertinent*, what I have ſaid of the *miraculous Gift* of prayer do's wholly *ſuperſcde* it, as to this *concern*.

And, what I but *now* ſaid out of *Hooker* (with more, that might be fetcht, on that *argument*, from that rich *and inexhauſtible* anti-Sectarian *Penn*) will be ſufficient *Anſwer* to his *Return* to an *Objection* of his own *ſtarting*, whereof the ſum is, *That thoſe Miniſters, that are without the gift of prayer, are but reputedly Miniſters, like Jeroboam's*---But I *add*, 1. I do not deem *him*, that thus *railes*, worthy to *bruſh* or *tunty* the *ſtrings* of thoſe mens *Books*, for *depth* of holy *knowledge*, and *ſublimity* of ſound *godlineſſe*, that have not *that*, which he calls, *the gift of prayer*: not, as though *ſundry* of them could not *eaſily* attain the faculty of *extempore* praying, but becauſe they *diſlike* the uſe of it, as too *irreverent*, and *unbeſeeming* (beſides the *fruitleſneſs* of the *Spirit*, while men *imagine* and *pray*, at the ſame time, as we had it, *above*) the *awfull Majeſty* of God, in the *Aſſembly of the Saints*. 2. Thoſe may have this *gift* of prayer, that have not the *ſpirit* of prayer. *I make no doubt*, ſayes m King *Charles* the Firſt of ever-*fragrant* precioueſt *memory*, *but a man may be very formal in the moſt extemporary variety; and very fervently*

i In Epiſtolâ ad Protectorem Angliæ, Ep: 83.

k Eccleſ. Polit: *l.* 5. *ſect.* 81 *p.* 448, 449.

l Rom. 12. 6. &c. 1 Cor: 12. 6. *compared with* 1 Cor. 14. 13. &c. Jam: 5. 14.

m Ἐικὼν Βασιλικὴ, *Meditation* XVIth. *ſect.* 12.

vently devout in the moſt wonted expreſſions. So His *Majeſty*. And, for the *ſpirit of prayer*, *meaning* the *devotional* applications, workings and *reliſhes* of the Soul in prayer, it is far from being the *incloſure* (if it be, indeed, the *acquiſt* and *poſſeſſion*) of *Extemporaliſts*. 3. It is the *iſſue*, many times, of a confident *boldneſs*, volubility of a *glib tongue*, a fervorous *Enthuſiaſtick temper* of body, induſtry in turning-over a *Bible* or *Prayer-Book*, or a *Concordance*, of which laſt Mr *John Clark* ha's, abundantly, given *exemplification*, in his *Holy Incenſe for the Cenſers of the Saints*. n

n P. 223, &c.

To his Fifth Reaſon, *Becauſe none of the Old-Teſtament Godly Magiſtrates did form, or enjoyn a Liturgy*: I *Anſwer*, That *Moſes* did, as is moſt apparant, *above*. And, it appears, *Iſai*: 38. 20. that the good King *Hezekiah* did not only form *a ſet thanksgiving*, but uſed it (and, ſo *impoſed* it on *himſelf*) all the dayes of his life. *I* mention not, now (*again*) the *impoſition* of the ſaid *King*, recorded 2 *Chro*: 29, 30.

See Ezra's *Example, in this matter, in the* Preface.

He, *next*, raiſes an *Objection*, *That there were Liturgies* in the *Jewiſh* Church, &c. and *Anſwers*, *It can hardly be proved*: To which *I Return*, 1. If it be *proved*, 'tis no matter, whether it be done *hardly*, or eaſily. 2. *It clearly* is *proved*, by the *Liturgy* in *Ezra's* time. But, what he adds (*ſuppletorily*) to his *Anſwer*, how *ſottiſh is it*! *So*, ſayes he, *there were Idols*, *Altars*, *Groves*, &c. which *Anſwer* will *militate*, irreſiſtibly, (as far as it is *allowed* for true) againſt *Prayers* in general, and *Faſting*, &c. For, ſo, there were, among *Jewes* and *Heathen*, Prayers, Faſts, &c. ſuppoſe Mr. *P's* ſervice (ſo to call it) of God by *prayer* and *preaching* (rightlier, *pilpeting*, as Sir *Tho*: *Moore* was wont to term it) ſhould be *impugned* by an *Atheiſt* (though, I think a *lawfull Governour* may (or might) not onely *lawfully*, but *uſefully* do it, *i. e.* impugne it by ſilencing him) and he, to *propugne* or defend it, ſhould alledge the *practice*, not onely of the *Chriſtian*, but alſo of the *Jewiſh* Church, might not his Adverſary *regeſt* (as *pertinently* and *truly*, as himſelf, *here*,) *Why ſo they practiſed Idolatry alſo*, *and erected Groves*, &c?

o *A man is* Edified *by whatſoever it is that advanceth his intentions towards any work: whatſoever is a fit means to train and guide us in the wayes of godlineſſe, muſt be ſayd to tend towards the edification of Gods people*, Thorndike *Of Aſſemblies*, p. 186, 187.

Πᾶ πῆ φρένας ἐκπεπάτᾶδε;

To his Seventh, *Becauſe the Churches of God are not edified thereby*: *I Anſwer*, 1. That *I* doubt me, he knows not what *Edification* o means, when he denies it *conſequent* to the ſerious and *worthy* uſe of a well-framed, *pious Liturgy*. Should he mean, by *being edified*,

fied, affected with *ſenſible conſolations*, then let him ſee how *wrong* his meaning is, by an excellent and *golden diſcourſe*, concerning this matter, in a moſt pious and *curious Piece*, called *the Returns of Spiritual comfort and grief in a devout Soul: repreſented (by entercourſe of Letters) to the Lady Falkland*; where p he ſhall find, that the outward and *ſenſible ſweetneſſe*, and *affectuouſneſſe* in *Devotions*, is many times, * not from *God*, but from the *deceiver*, * not the *gift* of *God*, nor no *true edification*, * not from *heaven*, *heavenly*, * a *ſnare* of the *Devil*'s laying, * *temptations* of the *Devil*, * the ſlie and *ſubtle ſnare* of the *hunter* * *ſpiritual temptation*, however deluded *Papiſts*, and ſilly *Proteſtants* ſo much *admire* and hunt after *it*, and *ſuch* as can *raiſe* it in them. 2. Of ſolid and *ſound Edification*, or *promotion* in holineſſe, the *Liturgy* is a *fruitfull Mother*, as *I have*, plentifully, ſhewed, and more (*abundantly*) *can*. To the Objection, *That diverſe have got benefit by Liturgies*, he *Returns*: *So they have from the writings of the Papiſts and Heathens*. And I *Reply*, that thoſe *writings* are, in *abundant* things, *good* and *vertuous*, and ſo far as they are *ſuch*, and *as ſuch* procure *benefit*, they caſt no *diſparagement* on *Liturgies*. As neither do *God's Judgments* (another of his *inſtances*,) which are *good and righteous* things. As to what he ſays, *of ſin's benefiting*; for that, and for another (farther) *Anſwer* to his other *examples* afore-rehearſed, *I* refer to my *Solution* of his fifth *Reaſon* or *Objection*.

p P. 93, &c.

His Eighth *Reaſon* (a moſt *ſenſeleſſe* one,) is, *Becauſe a Form and Rule ought to be ſo for all Churches of Chriſt. But, ſuch a Liturgy cannot (at leaſt, probably) be formed by meer men, for want of agreement in the Compoſers*. To which we make *Anſwer* (though it deſerve *none*) 1. That there's no *neceſſity*, that *all Nations* ſhould have *one* Liturgy, (though, *I* think it a thing to be *wiſht*, as *hugely meet and convement*:) If there be no *repugnancy*, there may be allowed *diverſity*. 2. That there have been *times* and *places* (though our *Proteſtant Kings Dominions* and *Reigns* ſhould be *none* of them) *when*, and *where* very many *Nations*, (as *many*, as any of his *Texts* import) have uſed *one ſame Liturgy*. For, 3. The *Canon* contained and refer'd-to, in his former *Texts*, q is *promulgate* onely to the *Gentiles*, at that time, of *Antioch*, *Syria* and *Cilicia*, from whom the *occaſion* thereof was taken; but, when they *paſſe farther*, they *promulgate* them not, as appears by 1 *Cor.* 8. 9. Where, in that of *Idolothyta*, (*things ſacrificed to Idols*,) *Paul* acknowledges the *Co-*

q Acts 15. 1. 28. & 16. 4

Lit: not ſetting threſhold by God's threſh:. *Need not be a perfect Rule.*

rinthians-their liberty not *retrenched*, ſave onely in *caſe of Scandal.*

r Anno 57. n. 58. *See Doctor Hammond, Of Hereſie, p. 66, 67.*

And, *Baronius* r extends this *obſervation* to the *Theſſalonians* alſo, upon force of that *Text*, 1 *Theſſ*: 4. 2, 3. And, 4. His other four *Texts* s refer not to all Churches (*univerſim*,) but to ſuch as Saint *Paul* planted; but then SS. *John* and *Peter*, &c. had their ἰδίας τόπους (peculiar places or *regions*) and κλήρους ἀποστολῆς (*portions of Apoſtleſhip*) *plantations*, as well as *he*. Therefore, thoſe *Texts* do not, *neceſſarily*, conclude, That what things were done, or *inordered* by Saint *Paul*, in the Churches of *his planting*, were done, or *brought in univerſally*, in all *other* Churches. Which things, 5. are, manifeſtly, *Doctrines* (or things of that *reference*, at leaſt,) not (the buſineſſe, we are about) *Liturgies* or *Models* of Prayer. His *inſtance* touching *Scotland* (that is, (ἀνθρωπίνως) the *good Subjects*, there) their *refuſing* that (unfortunate) *Liturgy* ſent them from *England*, overthrowes his *poſition*; for, *the Governours in both Church and State did agree, to compoſe and impoſe that Form of Worſhip*; they were the *Racaille* or Rable, inflamed by the *Clergy-Bel-weathers*, and the ambitious *Grandees*, that *ſollevated*, or tumultuated about it: And, be it, that there were ſome *diverſityes*, there was nothing *contrariant*, in the *one* to the *other*, as I ſuppoſe.

s 1 Cor: 4. 17. & 14. 33. & 16. 1. & 7. 17.

His Ninth *Reaſon* might well be paſſed-over, were I not *reſolved* to follow him κατὰ πόδα. Therefore, I *demand*, 1. Is compoſing *Forms* of Prayer, and *impoſing* them by *Lawfull Authority*, *the ſetting of men's by God's threſhold*? 2. Is what's, perfectly, ſubordinate *to*, and *compliant*, or comporting *with*, all *Chriſtian Lawes*, and of high and *pregnant advantage* to the *ſolemn publick*, and even *private* ſervice of God, *ſo* (truly) *chargeable*? 3. Is the *Common-Prayer-Book*, really, an *Idol*, or *the ſervice of an Idol*? for, that is the meaning of the words [*ſetting the threſhold*, &c.] t Is not this man's *conſcience*, where *Rachel's Children* were? juſt *no where*, juſt *none*?

t *Their threſhold*] i. e. *they ſet their Idols, and perform their ſervice in my Temple, in places and Chappels near to the places which are conſecrated to my ſervice, Ezek: 43. in*

To the Tenth, *That no Liturgy of theſe dayes is a perfect Rule*; *and therefore cannot bind any Saint*, &c. *becauſe the Rule of Faith and Obedience ought to be perfect. I Anſwer*, 1. God forbid, that nothing ſhould *bind*, but what proceeds from an *infallible Spirit*, and is (in *that* ſenſe) *perfect*: for, if *ſo*, what will become of the *bindingneſſe* of humane Lawes, *in univerſum*? If it be *excepted*, that he ſpeaks of *ſpiritual things*: *I Anſwer*, 2. What thinks he of his *ſtock-fathers* and good Friends, the *Smectymnuans*, or the Scotch-

Fnglish *Synodians*-their *Directorie*, *Confessions*, and *Book of Discipline*, which obtained (*I* think) an *Ordinance* u for the *imposing* of them? were these *perfect*? if *so*, why then did not Mr. *T*, and his fellow-*Sectaries believe* and *cleave* to them? Nay, 3. His own *praying* and *Preachments*, *I* doubt not, but he would have all to be *bound* by; and yet, *he* should need a *whole Isle of Hellebore*, that *could* judge them *perfect*. 4. Is it not *enough*, that a *Composure* be according to the word of God, as far as learned and *honest* men (using all the means to *discern* right) can *judge*; to *legitimate* the *imposition* of it (the *civil Authority* or *Sanction* intervening) on all under their *Charge and Rule*? Surely, it is, or else all the World will become a great *Amsterdam*, or (almost) universal *Bedlam*.

To his Eleventh, *That all prayers are to be made in the Spirit*, I *say*, 1. That the right use of a *pious Liturgy*, is *praying in the Spirit*, and more *so*, than *extemporary effusions* are, or *can* be. x 2. Himself, in *Return* to a very *pertinent* and true *Objection*, acknowledges that *good men* (and who thinks, *wicked* men *can*?) *may pray by a Form* (where, the *Reader* may *observe*, what he means by *Liturgie*, even any *Form*, to all which he's an *enemy*) *and*, *yet*, *pray in the Spirit*, *too*. But, then, 1 he uses a *diminuent* or *qualifying* term [*in some sense praying in the Spirit*] as if *praying in the Spirit*, were *so* (not onely *diversified*, but) *opposed*, in sense, as that some *praying in the Spirit* were *not* praying, that is, as if *contradictories* were *reconcileable*! And, 2 he alledges it to be the *proper* work of the Spirit, to *help the infirmities*, as well in *matter* and expressions, as *in sighs*, &c. *Rom.* 8. 26. (your Friends the *Directorians* will kon you but small *thank* for what you say about *Matter*; for, they, in their *Directory*, prescribe *that* (the *matter*, y) leaving the *Spirit* of God, onely the Idol-God *Mercurie's* part, to furnish with *language* and *phrase*;) whence he *concludes* (very *bashfully*!) that *they need not use stinted Forms*. But, Sir, you have hitherto *borne us in hand*, that they were *utterly unlawfull*, under a *variety of expressions* of that *unlawfulnesse*: and but even now, 'twas *setting threshold against God's threshold*! Now, if the *non-needfulnesse* of using Liturgies, be the thing *contended*-for: then, *besides* that *I* have *proved* them *needfull*, 'tis *clear*, that *not-being* needfull, and *being* lawfull, are very *consistent*. Ey, but then he *eats his word* immediately: for, this (strict) use of *Forms*, he concludes to be a limiting and *stinting*, yea, no lesse than *a quenching of the Spirit*, which to do, sure, is highly *unlawfull*. But, to this last

u Die Jovis 13. Mart: 1644. *An ordinance of Parliament, establishing and observing this present Directory, throughout the Kingdome of* England, *and Dominion of* Wales.

x *See above, in* Ans: *to* 3d. Reason.

y *Whereas Christ's promise is for the* matter: for it shall be given you ... what yee shal speak, *Mat.* 10. 19. *Mar:* 13. 11. *Luk:* 12. 12. *Poor liberty to leave the Spirit onely to supply the place of a* Vocabularie *or* Copia verborum; *See Mr.* Fuller's *Church-Hist: B.* 11. *p.* 223.

laſt *charge*, which hath made ſuch *a noiſe* in the World, *I* have many things to *Return* (briefly:) as,

1. To forbid and *ſtifle* all ſudden *motions* of the Spirit, and all pious *ejaculations*, is (in ſome of *our* men's ſenſe z) to *quench the ſpirit*, (in Saint *Paul's prohibition.*) But then, who, or what *Governours*, or what *Liturgie* do's *ſo*? 2. What *Spirit* are they ſuppoſed to *confine* or limit? *God's*, or their *own*? To ſay, *God's*, is *blaſphemy*: the ſpirit of God *blowing* and working, *where, and how he liſteth.* If they ſay, *their own; man's*, this is *moſt neceſſary, viz.* that his *ſpirit* or *intention* be confined or *tyed* to the *prayer*, he *reads* or ſaith *by heart* (*memoriter*;) and, this is rather a *kindling* of the ſpirit. "*For, in uttering zealous prayers with a fixt intention, and devout* "*affection, we feel our hearts burn within us.* 3. The moſt *extemporarie* prayer of the *Miniſter confines* the *ſpirit* of the *Audience* or People; *their ſpirit* (if they will not ſuffer their minds to *wander*) being bound and *confined* to it, ſo long as it *laſts*; and, why ſhould *they* be more *confined* or tyed up in *ſpirit*, than their *Mouth*? or, where is it *written*, that the *one* may not be *limited*, as well as the *other*? We hear the Bleſſed *Apoſtle* ſay, a *The ſpirit of the Prophets is ſubject to the Prophets*; if in *prophecying*, why not in *praying*? b But, I *Anſwer*, 4 (and *finally*,) That the *Text*, 1 *Theſſ.* 5. 19. about *quenching the ſpirit*, is *impertinently* urged againſt *ſtinted or ſet Forms* of praying; *this* being the appoſite *genuine* ſenſe of that *prohibitive precept*: c *The gifts of tongues, healing*, &c. *which were given in form of fire, muſt be uſed accordingly, not quenched with neglect, vanity,*

z *See Doctor Featley's Dippers dip't, p. 69, 70. One main Objection (ſayes Doctor Preſton) is this. That in ſtinted prayer, the ſpirit is ſtreitned, &c. To this he gives three Anſwers. 1. They that object it, do the ſame thing dayly in the congregation, whoſe ſpirits are limited or ſtinted by being hearers of him that prayes. 2. 'Tis no general tye, &c. 3. The ſpirit*

or affections are not tyed or reſtrained by a ſet form, there may be largeneſſe of the heart, though there be a limit of words, Saints daily exerciſe, *ſet forth and approved by* Sibbs *and* Davenport, *p.* 80. *See him alſo in his Sermon before King* James *on St.* John 1. 16. *p* 22.

a 1 Cor. 14. 32. b *The Reader is intreated, to ſee more of this whole matter, in an excellent Diſcourſe or* Diatribe *of Mr.* Mede's *on S.* Matth. 6. 9. Thus therefore pray ye, Our Father, *&c. p.* 1. *&c. See* (particularly) p. 15.

c *See the excellent Doctor* Hammond *in* Loc: *Mr.* Thorndike's *account of the place is, That the Apoſtle thereby prohibits the quenching of the immediate inſpirations of the Holy Ghoſt, ſuch as they were, by which men were enabled to diſcern the ſecrets of other men's hearts, As in* 1 Cor. xiv. 24, 25. *By which the Prophets of* Antioch *were informed of the will of God, for the ſending of* Paul *and* Barnabas; *and thoſe others for the ordination of* Timothy, Act. xiii, 2. 1. Tim. iv 14. *By which the truth was revealed unto them, as concerning matter in hand at their Aſſemblies*, 1 Cor. xiv, 30. *And the Rule of the Apoſtle*, if revelation be made to another as he ſitteth, let the firſt be ſilent, *is to the ſame purpoſe, of not quenching theſe inſpirations. And the words relate as well to the gift of Languages, as thoſe in* 1 Cor. xiv, 1. Be zealous of ſpiritual Graces, eſpecially of Propheſying, *being the ſame with the concluſion of that Ch: p.* 39 Be zealous of Propheſying, but forbid not to ſpeak, with Tongues. *Of Relig. Aſſem. p.* 211, 212, 213.

wicked

wicked life, but preserved by prayer, thanksgiving, and holy life. Now, this sense of the words is as *distant* from what's *imposed* on them, in the *Objection*, as τὰ Μαρδὰ ϗ Σιλωὰν ῥεύματα.

To his Eleventh Reason, *Because to forme*, &c. *a Liturgie, is to exercise dominion over the faith of God's people*: I *Return*, 1. That *to exercise dominion*, in the *Scripture* by him cited, 2 *Cor.* 1. 24. relates not at all to *prescribing described* helps of *Devotion* (*imposing Liturgies*, or Forms of Prayer) but, to *Discipline*; the sharpnesse and *severity* of that; (*not sparing*, 'tis called, *vers.* 23.) 2. What *advantage* do the *Enjoyners* of our *Liturgie designe* to themselves, by the *imposing* of it, (other than the *spiritual good* of the people, and the *quiet* of their *Kingdoms*, which is also, the *peoples good*?) Now, that is the meaning of Saint *Pauls* saying, (κυριεύομεν) *Not that we exercise dominion*, &c. as appears by Saint *Matth.* 20. 25. and 1 *Pet.* 5. 3. 3. The *Apostles* did what *unquiet spirits* (like our *Authour*) would account more *burdenous* and *domination*-like, than the *imposing* of a godly *Liturgie*, *viz.* inflict the *censures*, *excommunicate*, deliver over to *Satan*, to be possessed or *obsessed* by him, and (as a *consequent* thereof) to have *diseases*, and *sickness*, and *death* inflicted on them. Now would such *tender consciences*, as Mr. *P*'s (and the *rest*, that pretend to the same *frame*) brook, such rough *treatment*, that charge the *prescription* of a *wholesome Liturgie*, so *tragically*?

To his Twelfth, *That then the Rulers of all Nations have the power to form*, &c. *Liturgies, and consequently Arian, Popish*, &c. *Rulers*; I *Answer*, That they have such power, to *compose* and *impose* such *Forms*, but not as *Arian* or *Popish*, &c. but according to the will and *mind* of God *consigned* in his Holy *Word*. We plead onely for *orthodox*, *pious*, not erroneous, superstitious, or (otherwise) *impious Forms* of Devotion. And, the *proof*, that *ours* is of this latter *alloy*, is a *file too hard for his teeth*, or those of any its *enemies*. In this *Reason*, then, is a manifest *Fallacie*, [d] like this: "The Gage "or *depositum* is to be restored to the Owner, requiring it; therefore a (gag'd) *Sword* to the (mad) *Owner*.

To his Thirteenth, *That then the Liturgies must alter, as the chief Magistrate alters opinion* (*King* Ed. 6. *Queen* Ma. *and Queen* El. *being instanced in*:) I *Answer*, 1. And, *so* will *other* things, besides the Liturgie, the *Bible* (in *English*) will be *under interdict*, in *one* of their Reigns, and *released* in the *other*; or else *translated* under one

[d] *Logicians call it* Sophisma à dicto simpliciter, *and it is when from that which is simply true, somewhat is collected to be true* (secundum quid,) *in a certain respect, time,* &c.

one of their Governments, *contrariantly* to what it is, in the others. *Preaching* so, or so shall be (*respectively* to the Magistrates *opinion*) *commanded* or *interdicted*. And, 2. When-ever this falls out, you gain an *opportunity* of exercising your *passive virtues*, of approving your *constancy*, and of obtaining a *Crown of Martyrdome* (a thing, that men of your way are not ambitious of, being rather for *injurious acting*, than *suffering injurie's* of God, or your selves, by not *comporting* with a false way of *Worship*.)

To his Fourteenth, *That it exposes many Christians to sin against conscience, or suffer*, &c. I *Replie*, 1. That many pretend *conscience* when 'tis *any* thing, rather than *that* (as our own *experience*, a-late, ha's given very *manifest information*,) *humour* it may be, *prejudice*, *interest*, *&c.* And, I make no doubt, that the refusal of *Liturgies imposed*, is imputable, many times, to *these*, and the *like*. 2. We *plead* onely for a well-composed, sound and *pious* Liturgie (and *such*, I avow, and am ready to *prove*, is *ours*,) and none can, *conscientiously*, *scruple* that, nor need to *suffer* for *non-use* of it. Whence, 3. if, in some *Nations*, where *Liturgies* are, they are *conscientiously scrupled*, in *whole* or in *part*, 'tis because they are not *such*, as now I spake of, but *erroneous*, *&c.* 4. If any *Godly*, (a very *equivocal* word, as the World *go's* a) *Preachers* and *Professors* have *suffered*, for not conforming to *Liturgie*, it was 1 (I fear) no part of their *Godlinesse*, that *called upon* them that *suffering*, and 2 God (I doubt) will account it a *Quis requisivit*, who hath required this at your hands? nay, 3 *consigne* them to *damnation*, for breach of *Divine Law* enjoyning obedience to *lawful Magistrates*, in things *lawful*. 5. *Barrow*, *Penry* and *Greenwood* were, *deservedly* and justly, *hang'd* for their *offence*, and breach of a Law enacted, under that most excellent Lady *Queen Elizabeth*, b constituring, *that offenders* (such were the fore-recited *Godly* ones) *should suffer such pains of death, and forfeiture, as in case of Felony*. And, one would *wonder* (were it not, that the by-past *dismal times* have taught us the *propè res una, nil admirari*) how Mr. *Powel* dares plead for seditious *Criminals*, whom the *good* Laws of *England* have, justly, *animadverted* against. 6. For, *others*, that were *displaced*, *imprisoned*, or *forc'd to N. E. &c.* I think, I may *safely* say, 1 they were none of *God's Martyrs or Confessors*, 2 that our *Bishops* were very c *mild* and gentle dealers, in *their cases*, 3 *righteous* also they were: for, their punishments were in a *Legal* way, according to the *Canons*: 4 they have

a *I have known a man, whose spotlesse life would seem, to question* Adam's Fal, *yet would he* startle *at the name of* Godly, Saint *or* Holy: *saves one. When one would have* entred *a person, under the character of a* Godly man, *into the acquaintance & society of me* Gentlemen, *one of them starts-back, and cries,* Gentlemen, look to your purses.

b 23. Eliz: c. 2.

c *See* Doctor Heylin's Brief and Moderate Answer to Mr. Hen: Burton: c. 5. §. 111, 112, 113, 114, 115. *They let the bridle too loose for such hard mouths,* Hist: *of Eng: &c. Presbyte y c. 18. p.* 152.

have since *abundantly licked* themselves *whole* again, making their (*I doubt deserved*) sufferings formerly, a title of (*rigorous*) desert a to the *greater* portion of *secular emoluments* and *dignityes* (enjoyed,) *afterwards*; and, 5 they have, also, since *abundantly revenged* themselves upon their (supposed) *persecutours*, by a direfull *wasting persecution* of the (*legally* established) *Church of England*, and the truly *gallant* Fathers, and many *admirable* Sons thereof. b 7. It was, ever, the *temper* of that sort of men, to be wondrously *techy*, and their way to cry *Persecution*, if they might not have their *humours*, though *crosse* to all *Orders* of Church and State. Whence, if the (poor) *Biskops* endeavoured, to reduce them into *order*, a deal of popular *odium* was their portion: So that, they might very *appositely* take up, and use that saying: *Si non revexero, Deum, si revexero, cives iratos habeam.* 8. Some chose *non-Conformity*, and caused themselves to be outed their *Livings*, to the end that, in that unfixed *vagabond* life, they might drive a more *gainful trade*; have the *in-come* of larger *Pensions*, than in their *fixed station*, they had, formerly, received Tythes. c

To his Fifteenth, *Because it maintains National Churches in the dayes of the New Testament, which doubtless* (sayes he) *is contrary to the Gospel; and, then, citing Act*: 10. 35. *and the Apostle's mention of the Churches of* Judea, Galatia, *&c. Answer*, 1. That *national Churches* may be (*utcunque*) maintained without *Liturgies*, witnesse the *Kirk of Scotland*, which would endure none, since *John Knox's*. 2. So to do, is not *contrary to the Gospel*; and his *proofs* are, either *vain*, or (*adversâ fronte*) fight against himself. There may be *National Churches*, though *in every Nation he that fears God, &c. be acceptable with him*; as *he that fears God*, in this *National Church* of *England*. And, even in that of *France, &c.* of the *Roman* Communion, I do not but sundry *fear God*, and *find his acceptation*, what-ever such *asthmatical-breasted*, and *strait-laced Factionists*, as our *Author*, think, or *say*, to the *contrary*. 3. If there were Churches of *Judea*, and *Galatia*, &c. (*Nations* distinct,) then were there (*then*) *National Churches*. 4. *National Churches* in *that* sense, as wherein a Christian *Nation* hath *Articles of Religion*, and a Model or *Form of Worship*, *differing*, or *contrary* to those of other *Nations*, are *necessary*; because *Christendome* is under diverse *Kings and Governours*, that have chief or *Soveraign Rule*; and is (withal) so *split* into several *sentiments* and *opinions*, touching the

a *See* Doctor Hammond's (*excellent*) *Treatise of* Taking up the Cross, p. 63.

b *See* (among a thousand instances) *the inhumane carriage of* Doctor Drake *&* Mr Binfield *toward Mr.* Walter Bushnel *Minister of* Box, *in his Book on that subject, lately abroad.*

c *See the* View of New Directory, *c.* 2. *sect.* 8. p. 54. *See also* Salmasius. Def: Reg: *and* Doctor Gauden's Hiera Dacrua. (*the Books I have not, now, by me to cite the pages.*)

things of God, that, unleſſe they will *all* conſent or *conſpire* in *errour*, or will *all embrace* truth (whereof the *former* is to be *deprecated* or *averted*, the *latter* not *hoped*, though *deſired*,) it is impoſſible, that there ſhould be the like *coal'tion* into *Oneneſſe* of *Religion*, as there was in the (*golden*) dayes of the *Apoſtles*. Now, whatever *Neceſſity* (truly *ſuch*) conſtrains, it defends or *legitimates*. a 5. If he would have every man *allowed*, to be of what Religion he *pleaſeth to adopt*, and not be *bound*, to *depend* upon the *Nationall eſtabliſhment*, as to *ſpirituals*, I ſay, 1. it was not ſo in the *Apoſtles* time, (every one was not *then* permitted to *opine* and *maintaine*, as himſelfe *liſted*:) 2. This *courſe* would take all *peace*, love and friendly *fellowſhip* from a *Nation* or Kingdome. 3. St. *Pauls* πείθεσθε ἡγουμένοις, b *Obey them that have the rule over you, and ſubmit your ſelves: for they watch for your ſouls, as they that muſt give an account*, &c. would have no place.

a Neceſſitas quicquid cogit defendit, *Senec. Controverſ. l. 9.* Non, neceſſitas abſerſita.

b Heb. 13. 17. *Of the dangers of ſuch as obey not their ſpirituall Rulers, ſee a notable place of* Calvin *on this Text*.

There follow two *Objections* about *National Churches* (with their reſpective *Anſwers*;) but, they are ſo very *ſleazy*, that, as I cannot but *deem* them to proceed out of his own *pack*, ſo I ſhall wholly *over-leap* them, and come to His Sixteenth *Reaſon*, which is, *Becauſe it tends to make the ſeed of the Woman, and Serpent one*, &c. *which* (he ſayes) *is the main end thereof, but contrary to Scripture. Anſwer* 1. If the *ſeed of the Serpent* be taken in a *divided ſenſe*, c that is, if the *Book* tend, to make that which was *ſuch*, before, *Now not* to be, but to become *the other ſeed*, this is very farre from *blaſting* the *deſign* of the *Book*; rather, ſets a *Character* of *excellency* on it: and yet, this to do, the *Book* was *deſigned*, and is very *apt*; however, *It* requires the *preaching of the Word*, aſſignes the *place* where the *Sermon* ſhall come in, and hath *prayers* for a bleſſing upon *it*, which ſure will be allowed *influentiall* to this end. 2. It would be *conſidered* againſt the *Congregationaliſts* or *Independents* (of which *kidney* Mr. *P.* and his fellow-*Sectaries* are,) That the *Church* is compared to a *Field*, d where *Tares*, ſeen of all men, grow intermingled with the good *Corn*, and ſo ſhall continue to the end of the *World* e; and, to a *Net* wherein are *Fiſhes* good and bad, and ſome which cometh thereunto, neither *is*, nor *ſeemeth Fiſh*. And, what evil is it, if *National* (or Pariſh) *Churches* be of like nature with the *Univerſall* one? 3. 'Tis the judgment of the *Engliſh* Church, *after*, and conſentient-

c As, God juſtifies the ungodly, *i.e.* that were *ungodly*, Rom. 4. 5.

d Matth. 13. 25. 24. 38. & 13. 47. *See alſo* 2 Tim. 2. 20. Phil. 2. 15. 18 1 Theſ. 2 12. 2 Theſ. 3 11. Matth. 25. 2. 33. & 3. 12.

e Perplexæ ſunt iſtæ duæ Civitates (Domini & Satanæ) in hoc ſeculo, invicemque permiſtæ, *S. Auguſt. de Civ. Dei l.* 1. *c.* 35. *p.* 46. B.

ly *with the Fathers*, That our *B.* Lord *communicated Judas*, [a] also, who was, then, in full *purpose* to *betray* him; and was discovered, before *that*, to be a *Devil*. 4. He knows, that the Scotch-English *League illegall* pretended, to aime at this Union, *That the Lord might be one, and his Name one*, (you remember the *idiome*.)

[a] *See* D. Hammond's Practical Catech. p. 462, 463, 464 (*irrefragably*.) *See* also Mr. Morice (*largely and learnedly*) *on this matter, in* New Enclosures broken down.

To his Seventeenth, *Because the wickedest People doe earnestly desire, and willingly observe it. Answ.* 1. By giving God *hearty thanks*, and sincerely *rejoycing*, that the (venerable) *Book* is in such *estimation* and *honour* (more, than I could have *dreamed* on [b]) 2. Though he sayes, they are the *wickedest People*, that so *prize* it; I say, *wicked* (as well as *godly*) carries a great *homonymie* in it, in this age of *ours*. Neither are they *godlie*, that these times (mostly) *dub* so, nor they (many times) *wicked*, which they so *brand*. When men place *Religion* in *opinions*, he's the only *godly* man, that *jumps* in *judgment* with them; all *wicked* that *can* not or *will* not *opine*, as *they* do. 3. For his two *Scriptures* [c], as the *former* concerns *the whole* [d] *people*, and *they* could not be *the wickedest*; and so, sure, he is not *serious*, when he *insinuates* the *Common-Prayer-Book*, to be an *Idol-God*, or a *Molten Calf*; so, the *latter* concerns not the people *at all*, but the *Judges*; *Ephraim is broken in judgment*: *because he willingly walked after the commandment*, that is, because, the Judges gave themselves [*sordibus* [e]], that is, to *filthy avarice*, sayes the *Chaldee*. These *Texts* then are (οὐδὲν πρὸς Διόνυσον) nothing to the purpose. 4. If these same *People* (the *wickedest ones*) should follow and *hunt-after* Mr. *P.* and those of his *confraternity*, and their *Sermonings*, he would, no doubt, give them *anothergets Testimonialls*, and *passe* the thing under these or the like *good words*: *The people shall be willing in the day of thy power*, [f] or, *The Kingdome of heaven suffereth violence, and the violent take it by force*; [g] or, *The Lord hath a great Harvest in such or such a place, but labourers want*; or, they had been *assimilized* to the people, in *Exodus* [h], so *liberal* to *God's service*, as that they were *faine* to be *restrained*. So that, it is *seasonable*, here, to *demand*, why Mr. *P. permits* himself to *offend* against *Salomons Prohibition*, *Prov.* 20. 10. *by having divers weights*? And, it must not be *pleaded* (which, yet he hath that *Charter* of boldnes, as to *plead it*,) that his and his fellowes-*theirs* are *the pure Ordinances of God*, and *This*, not: for, this *Plea* wanting *proof*, is but a (shamefull) *begging of the Question*.

[b] Ubem quã dicunt Romam, Meliboœe, putavi, Stultus ego, huic *nostræ* similem—— *Virg. Ecl.* 1.

[c] Exod. 32. 1 &c. Hosea 5. 11. dV. 3. all the people.

[d] *See* Grotius *in Loc.* Quoniam cœpit ire post sordes.

[e] Ps. 110. 3.

[f] S. Mar. 11. 12.

[g] C. 35. v. 5. 6.

To the Eighteenth, *Because the best Rulers, &c. in Judah, did no such thing, but brought the People back to Gods institution — set not up any invention of their own*: I *Replie*, 1. That the *best Rulers* did *compose* and *impose* Liturgies (that is, *Forms*,) so did *Moses*, so *Hezekiah*, so *Ezra*, [a] &c. 2. His *Texts* [b] signifie nothing to the *purpose*, as relating not to *Liturgies*, any more than to *Sermons*, &c. or, if they did, we pretend and *pertend* that our *Liturgie* is according to *Gods Word*. For, 3. we say, that our *Rulers* and *Reformers* did *search the Word of God*, and conformed our whole *Establishment* or *Politie* to it, exactly. He that *deems* otherwise, let him *confute* Bishop *Bilson*, *Downham*, *Hall*, and (the invaluable, peerless) Dr *Hammond*, &c. in defence of *Bishops*, Dr *Cousins Dean of the Arches*, in maintenance of the proceeding in *Courts Ecclesiastical*. Bishop *Bancroft*'s two *Books* touching the *pretended Holy Discipline*, and the very judicious Mr *R. Hooker*, in propugnation of our *Liturgie*. Let *him* or *them* try his or their *teeth*, (I say,) upon this *file*, or *files*.

a See Answ. to his Reason fifth.
b Josuah 1.8. 12, 13.
2 Chro 17.9. & 34. 15. Nehem. 8. 1. Ezr: 6. 18.

To his Nineteenth, *Because it is not lawful to put a yoake on Christs Disciples*, &c. *Answ.* 1. That no *wonder*, such sons of *Belial*, as some are, take *shadow* at all *commands* [c] of *men*, yea, of *God* too, that thwart or *interfere* with their *interests* or *humours*. 2. It is most *irrationally* (but, withal, very *impotently*) done, to compare a *Godly-well-formed Liturgie* with a 1. *few*, 2. *salubrious*, 3. *significant* Cerimonies (*antient*, *innocent*, and *indifferent*) to the whole *Mosaical Paedagogie*, or *Ritual* of ceremonies, which had nothing *good* in them, but as *commanded* by God: (for, to *that* his place, *Act.* 15. refers) And, 3. we may say (and make it *good* against him,) that *they* were far from being *best able to judge*, who have complained of them, *as a yoake*. *'Tis the worst wheele in the Cart that creaks most* or first. The World has had good *experience*, now, of the *Anti-Cerimonians*.

c There being two precepts, one of obeying Authority, the other of not giving scandal, that ought to be preferred, especially since in disobeying there is scandal also: things once indifferent, being made by the precept of Authority more than indifferent, it is not in our power to omit or refuse them; the pious Mr G. Herberts Priest to the Temple, p. 103.
See Calvin for the usefulnesse of such Ceremonies, Instit. l. 4. c. 10. Sect. 14.

To his Twentieth, *Because no blessing to be expected on them, as not commanded of God*: *Answ.* 1. *Forms* are *commanded*, and, therefore, we may (*groundedly*) expect his *blessing* upon the *use* of *them*. 2. His *Scriptures* [d] are nothing to the *purpose*, as will be *visible*, at the

d Exod. 23. 25. Deut. 7. 9. & 28. 2.

the firſt *glance*, to him that *looks*. 3. Let ſo many *happy daies* together, be ſhewed in any *Kingdom*, as, under the uſe of the *Liturgie*, *England* enjoyed.

To his Twenty firſt Reaſon (which is a *Dilemma*:) *Becauſe, if they are indifferent, they are not to be impoſed*; if *not indifferent, then a preſcript from God is to be ſhewed, under Peril of Will-worſhip:* I *Anſwer* to *the firſt Member*, That in themſelves, (though highly *advantageous*, yet they are *indifferent*, but, when *Authority* hath *interpoſed*, they ceaſe to be *ſo*; *indifferent* in their *nature*, [a] but *neceſſary* in their *practiſe*. To what *purpoſe*, elſe, were they *compoſed*; ſeeing 'twere as *good* to have *none* at all, as for *every man* to have the *authoritie*, to *neglect* them [b]? *neceſſarie*, in regard of *obedience*, *peace*, *uniformitie*, if the *Magiſtrates fiat* have paſs'd upon them; for, then, the *conſcience* is *concluded*, and bound in *vigor* of that *Oracle*, Rom. 13. 5. (and, let this be carried in mind, as *applicable* to all our *Ceremonies*.) To *the ſecond Member*, 1. We ſhall *contend* for ever, that every thing in the *ſervice of God is* not, *need* not be under *particular Precept of* Scripture, much (we avow, and will *maintain* it) is to be left to the *Church* guided by rules of *Prudence*, and light of natural *Reaſon*; and this is, profoundly and *inexpugnably*, evinced by the *fatal* Pen of Mr *Hooker* againſt *T. C.* by Dr *Hammond*, frequently; by Dr *Sanderſon*, &c. 2. There is a good ſenſe of *Will-worſhip* (*willing* or *voluntarie Worſhip*,) and this is the *onely acceptation*, wherein it is taken, in all the *Scripture*. The *Text*, which he cites, *Col.* 2. 23. (which is the onely *place* wherein 'tis uſed) has it in a good and *favourie import*, as hath been, moſt *acutely* and moſt *nervouſly*, made out, and *vindicated*, by the ſo oft praiſed Dr *Hammond*. I ſhall onely *touch*, one or two *reaſons* out of the *Tract* [c] (*Of Will-worſhip*:) 1. 'Tis ſaid by the Apoſtle, *Which*

[a] Res per ſe mediæ deſinunt tales eſſe ubi pacis aut ordinis causâ lex aut canon factus eſt, aut conſuetudo legis vim accepit. Ab initio non multum refert utrùm fiat: conſtitutâ autem lege plurimum, ait Ariſtoteles Nicom: 5. 10. *Et qui Eccleſiis ſingulis aut corpori univerſo hanc adimunt poteſtatem, adimunt ei quod* cognatum eſt omnibus ſocietatibus: H. Grot. *Annotatis ad Caſſandr: ad Art: XV.*

Every body ſocial has right to make certain conſtitutions, for the binding of its members. That this right belongs to the Church, alſo, appears, Act. 15. 28. Hebr. 13. 17. Grotius's Diſcuſſio, *of the power of Princes* in Sacris.

[b] *See Biſhop* Andrewes XXI. *Serm. of Reſtr: on* 2 Cor: XI. 15. p. 522.

(*Shiſmaticorum Malleus.*)

[c] *Tract of* Will-worſhip, *Sect.* 12. p. 43 *& Sect.* 11. p. 42. *& Sect.* 7. p. 41. *and Account of Mr* Cawdrey's Triplex Diatribe, *Sect.* 7. p. 114. 115. &c.

things

things have indeed a shew of wisdom in wil-worship and humilitie, &c. Now, hence 'tis argued: *That*, in *respect* to which *another* thing has *a shew of wisdom or* (which is the same) *piety*, [a] must not *it self* be something *foolish* or *impious* (must be a *good* thing:) for, can any thing be *represented* to me as having so much as *a shew of pietie*, in respect to *rage* or *lust* discernible in it? 2. The *compasse* wherewith it *stands* or goes *accompanied* (*humilitie*, which *Calvin* turns, here, *the reverence of God and men*; undoubtedly a *Christian Virtue*; punishing, *not sparing*, or (as *Calvin* again, varies the phrase,) *mortifying of the bodie*, which, as an act of *self-denial*, cannot be *unacceptable to* Christ) *plead for it*, and *bring up a good report* on it. 3. Λόγον (by us *translated*, *shew*) may signifie, *rationem sapientiæ vel pietatis*, *real matter* of *wisdom* or *pietie*. But, see the *exquisite Treatise*, and its *Defence* against Mr *Cawdrey*; and his *Annotations* on the *place*, together with the learned *Author* of the *Additionals* [b] to Bishop *Andrews's Pattern of Catechistical Doctrine* (in *Folio*. [c]) 3. Liturgie in its *generical* signification (as a *Form of Prayer*) is under *command*; but considered *quâ* Liturgie (a Form, *so* or *so* modelled and composed) it is (as being but a *mode*) left to the *Churches discretion*, for its composure and *Frame*, as *She* shall deem it most for *edification or Devotion*. Remember, all things *are* not (no, nor *were*, under the Old *Oeconomie*) under particular *prescription*.

[a] *St* Chrysostome *and* Theophylact *on the place render or varie* σοφίας *by* ἰυλαβείας.

[b] *Twelfth Additional* (on the *second Commandement*) *p.* 194, 195. *See* Grot. *in Col.* 2 3. *&* Vorum pro pace 100, 101, 102, 103. *and Apol. Rivet.* Discuss. p. 101, 110, &c. *Bishop* Andrewes *on Mat.* 6. 16. *p.* 124, &c. *and on* 1 *Cor:* ii. 16.

[c] *I have heard by a very ingenious Hand, that Mr* Dod *was of this opinion, as to the word* ἐθελοθρησκείᾳ, Col. 2. 23.

To his Twenty second, *Because the joyning of an imperfect thing with a perfect, for to be a Rule, is to debase the perfect, say* (saies he) *the learned, particularlie Bishop Andrews on II. Com: Anſw:* 1. I shall not tell him, that the *Work*, he cites, is (at least, as *he* cites it) *imperfect*, and the *issue* of Bishop *Andrews*, not Bishop *Andros*, I mean of Bishop *A.* a *Younger* man, not of Bishop *A.* so *consummated*, as when he *blessed* the World with his *Sermons*, and other his (ripe) *Pieces*. Nor, 2. shall I tell him, that it is very unlikely, that that *Personage of immortal renown*, would, even when he was *Divinitie-Lecturer* in *Pembroke*-Hall, lay down or *assert* any thing, that should *crosse with*, or *brand* his practise. However, 3. What thinks

thinks he of the *Old Scripture* (the *Law*, especially,) which is, now, read as a *Rule*, and yet, is *imperfect*, a in comparison of the New

a *See H.* Grotius De Jure Belli & Pacis, *l.* 1. *Sect.* 6. *p.* 21, 22. *and (in Annotat:) p.* 38 S. *Chrysost: l. de Virginitate c.* 83 ὁ τὸ αὐτὸ τῆς ἀρετῆς ἀπαιτούμεθα μέτρον ἡμεῖς τε κἀκεῖνοι. Id. in Oratione filium Patri æqualem, quæ est Tomo 6. ait in *Evangelio* esse ἐπίτασιν καὶ προσθήκην ἐντολῶν. *See also* Grotius *in Notes on the first Chapter of the (said) Book, p.* 14, 15. *See likewise* Dr Hammond's Copie of some Papers, past at Oxford, *&c, p.* 41.

Instrument: *perfect*, for that *state* of men; but, an higher *state* and (*consequentlie*) a more *exalted Law* or *Philosophie* was to be introduced. Now, hereupon, *I ask*, Do's the *Old* Scripture *debase* the *New*? 4. (But, that 'twould move his *gall* or *spleen*) *I* would say, that the *Apocryphal Scripture*, which is *a Rule of manners*, a *secondarie* b *Canon* or Rule, *is*, and *has been*, in all Ages of the Christian Church, *joyned*, *read*, *cited* with the *Canonical* (*properlie*, or *strictlie* so called,) and yet, it *hath* not been, *is* not, *must* not be, thought to *debase* It. 5. What if I should say, *Master*, *in so saying* (as in the *Reason*,) *thou reproachest us*, the *Geneva*, *Dutch* c Notes, that *fringe* the *Margine* of the *Bibles*; and the *Directorie* of his good *Brethren* or *Fathers*. (Consider me *Directorie*.) 6. Nay, what saies he, by his own *prayings*, and *Pilpetings*? are not *these* intended for *a Rule* (in *conjunction* with *Gods pure Word*,) to his *Auditours*? and yet, 'twere well, if *these* were onely *imperfect*, as *humane*, and not *perfectlie Diabolicall* (too often.) 7. The *Common-Prayer-Book*, *is* not, *pretends* not to be, a *Rule* of *Faith* and *Obedience*; nor in any

b Canon Morum, Deutero-canonici libri.

c *See p.* 6. *of his Pamphlet.*

In the fourth Councel of Chalcedon, *the Book of the* Canons, *as well as the* Bible, *was solemnly brought in at the opening of the* Council, *and called for to be read before them, as occasion required. And, 'tis sufficiently known what* Justellus *observes, That the* Christian Church *was ruled of old by a* double Law, Divine, *the Book of the* Canonical Scriptures, *and* Canonical, *the* Codex of Canons, *called their* τάξις νομικός.

See Dr Hammond *against* Owen, *Answer to the Animadversions, p.* 4.

such respect, is it *added* to the *Bible*: 'Tis onely an *Adjument to Devotion*; and that it may produce those *advantages*, that are *naturallie* consequent from the *apportioned holy* use of it, the *Civil Sanction* has *interposed* it self, and *imposed* it: though *this*, also, will take place, as a *truth*, that, because *legem Credendi*, *lex statuit supplicandi*, (as saies the Patriarch *Gennadius*) the *Common-Prayer-Book*, containing an excellent *Form* of the *one*, do's (*accidentally*, yea, and *directlie*, in its *Readings*, and *Confessions* of *Faith*) *reigle* and *assist* the

the *other*. 8. If men can call their *Sermons* (and the *appellation* is ordinary) *the Word of God* (and ſo, if *That* be a *Rule*, *theſe* will lay *claim* to be no *leſſe*,) then, ſure, a *pious Liturgie*, perfectly *conform* to the Word of God, (the *Reſult* of many grave and learned *Heads*, and pious *Martyrlie Hearts*) may lay ſo much *better pretence* to the *title*, by how much *conioyned* abilityes (*cæteris paribus*) are liker to judge *aright* what is *conform* to the *Divine Word*, and to frame their *Iſſues* and Compoſitions *thereafter*, than ſingle *divided* ſtrengths or *endowments* are.

a *And, the title may be brook'd, if, and while, they are taken from the* Word of God, *and grounded theron, and ſo far as they depart not from that which is written*; Thorndike *of Religious Aſſemblies*, p. 177.

To the Twenty Third, *Becauſe they were not known in the Churches, either in the Apoſtles time, or for CC years after, citing Tertullian's* [*ſine monitore quia, de pectore*], *Apol. c. 39. & Juſtin's* [ὅση δύναμις ἀναπέμπει (φρεσὶν)] *Apol. 2. I Anſwer* (manifoldly,) 1. *Strange*, that thoſe, that are *Antipaters*, in other matters, count the *Fathers* as *Feathers*, and will not be *concluded* by *them*, againſt their *own intereſts*, though as *Teſtifiers* in a matter of *Fact*, ſhould, *here*, ſo *promptlie*, and *peremptorilie flie* to *them*, and make uſe of *their Authoritie*. 2. *I* ſay, that his *conſequence* may, *reaſonablie*, be denied, and that *reaſonableneſſe* may be viewed, in the learned *Herbert* b p. 232, 233. *Thorndike*'s Book, *Of Religious Aſſemblies* b. 3. But, not *inſiſting*, there, *I adde*, and *aver*, that no *time* of the Church can be ſhewn after the *Apoſtles*, and the *period* of *extraordinarie Graces*, wherein a *preſcript form* of *publick Service* hath not been uſed; much *leſſe*, that any ſuch thing is *proved*, by the words of the *two Fathers* cited. They inform the *Powers of the Empire*, what the *Chriſtians* did, at their *Aſſemblies*. And, particularly, for *Tertullian*, he, in ſeveral particulars, ſhewing the difference 'twixt the *Orizons* or *Devotional Addreſſes* of *Heathens* and *Chriſtians*, tells them (as one of *theſe*,) that, whereas *they* (*Heathens*) had their *Remembrancers*, to ſuggeſt the *Devotions* they addreſt to their *ſeveral Deities* (leſt they ſhould pray to *Ceres* for *wine*, and *Bacchus* for *corn*,) which he calleth *Monitours*; the *Chriſtians* prayed, *without Monitours*, becauſe they *prayed by heart*; the words (that *Father* being, alwaies, *affected*, to

There is a reaſon why the Heathen had prompters to ſuggeſt unto them the devotions which they addreſſed to ſeveral Deities, becauſe they counted ſeveral Deities properly able to beſtow ſeveral bleſſings, and accordingly held ſeveral rites proper for their ſervice, which it was ſacrilege to perform otherwiſe. Thorndike, *Of Aſſem:* 431, 432. (inter Addenda) *where he cites a pertinent place out of Arnob:* con: Gentes III. *See S. Aug. de Civ. l. 4, 22 & l. 6, c. 1.*

imitate

imitate the *Greek*) being a *translation* of that, which is called in *Greek*, ἀπαγγέλειν, in *English*, to *say by heart*: and, so, they *could* not have shewed a *passage* more *pregnant* with the *sense* they intended to *destroy*, *That they prayed by prescript Form.* For *Justine*, they should know, that (however they, *unskilfullie* or *partiallie* confound them) there is great *difference* between, ὅση δύναμις, and κατὰ δύναμιν, *according to his abilitie*, and *with all his might* a; and, look how *much* the *difference* is, the *mistake*, it maketh, is no *lesse*, being *thus*: They will needs make *Justine dream*, as much as themselves do, of making shew of mens *faculties* in *conceiving prayers*, who speaketh of nothing but their *earnestnesse* of *Devotion*, with which, he saith, the *Bishop* or *Presbyter* came to *consecrate* the *Eucharist*; more *proper*, without doubt, to that *prime point* of Gods service; which he, thus, expresseth, *That he sendeth forth prayers and thanksgiving with ALL HIS MIGHT*; herein meaning neither *more*, nor lesse, than afore, speaking of the *Common-prayers* of the *People*, which, he saith, *they made*, σπουδῇ *or earnestlie*. But, for *fuller* (and *highest*) *satisfaction*, the *Reader* is *besought*, to have recourse to the above-said learned man, as directed in the *Marg*: b While I say 3. That these are *Smectymnuus*-their (goodly) *Arguments*, which like

a *See this difference confirmed by the aforesaid learned man from the Hebrews, in the places cited above and below.*

b *H. Thorndike of Religious Assemblies, p* 234. 235. 236. *See the same, also, further made good, in the same* Treatise, *p.* 335, 338. *See, also, the same* Answer, *(somewhat) improved, to the* Objections *out of these two* Fathers, *in Dr* Featley's *Dippers Dipt, p.* 64.

twice or thrice sodden Coleworts (and as oft *kick'd* from the *table*) are, here, set before us, by this *Anabaptist*, (where, let me, by the way, interpose; were not Arch-Bishop *Whitgift*, and Mr *Hooker Prophets*, c when they pronounced, that *Puritanisme* would be the Mother of *Anabaptistry* in *England*, giving them their very *grounds* of *opinion* and *practise* d?) 4. Let the *Reader* take *notice*, that those *Arguments* or *Objections fight against* all *Forms* (whether they be *Liturgies properly* so called, or no,) and then how *senselessely* do's it follow, for *confirmation* of his *Reason*, that *Constantine made Forms for his Souldiers to use*: Ergò, *there were no other but extemporarie or conceived prayers, such as were sent forth according to abilitie, then used*? that is, there *were no* prescript publick *Forms*, i. e. *Liturgies*, because there *were* such. But, 5. we say, that in the Age e with *Tertullian*, and before *Constantine*, flourished S. *Cyprian* upon certain passages of whose writings, even the *Magdeburgian*

c Prudentia est quædam providentia.

d *See Bp* Sanderson's *(excellent) Preface to his XVI. Sermons*, § 23

e An: 250.

Centuriſts have, truly, inferred, [a] that in his daies, out of all *peradventure*, they had certain *Forms* of ſhort prayers and *Reſponds*. And in the fourth *Centurie* (*Conſtantine's* Age) *Euſebius*, that wrote his *Life*, (beſides the *Eccleſiaſtical Storie* of all the times of the *Chriſtian* Church, till then,) teſtifies, that that *Emperour* commanded an *elaborate* or *ſtudied Forms* of Prayer [b] to be penned by ſome *Biſhop*, and uſed on *Lords-daies*. In *this* Age alſo, the Council of *Laodicea* [c] inordered, That every morning and evening, the ſame Service or *Form* of Prayer ſhould be uſed. And, ſome few years after this, the ſecond Councel of *Milevis* ordered, thus: *It* [d] *ſeemed good alſo, that thoſe Prayers or Maſſes* (once a good word,) *which have been allowed in the Council, whether Prefaces or Commendations or Impoſitions of hands, be frequented of all; ſo that, none at all be ſaid in the Church, but ſuch as have been treated of by the more diſcreet, or allowed in the Synod, leſt perhaps ſomething againſt the Faith be propoſed, either through ignorance, or too little heed.* And, this was *ordained*, becauſe *inconvenience* was perceived, by the *unconformitie* of particular *Epiſcopal* Churches, upon *alteration* made by the *Miniſters* of them, in their *Form of Service*. Therefore, it is provided, that the *Service* to be uſed, be firſt *approved* in the uſual *Synod* of the *African* Churches, that all *Epiſcopal* Churches of thoſe *Provinces* might be *conformable*. But, this ſuppoſeth a *Form*, which thoſe Churches had; how ſhould, elſe, proviſion be made againſt *alteration* in it? But, I have ſtood too long in *Anſwer* to this *Reaſon* (*ab Authoritate*;) but, yet, becauſe it *derives* authority from *Smec*: and (though it hath been ſo often *elided*, or *ſuperſeded* from all manner of *force*,) is yet brought in play, or to the *combat* (like an ἀθάνατος πολεμιστὴς,) as appears by this *Pamphlet*, and another (late one) of *G. F.* (*Fitmin's*) againſt Dr *Gauden's* (worthy) *Conſiderations touching the Liturgie*, I was willing to ſhew the *groundleſneſſe* of the *pertinacity* of the Anti-Liturgiſts, by demoliſhing (an *aiorie*, *imaginarie*, yet whereto they *flie*, as to a ſtrong, *Piece*) this *Fortreſſe* of theirs.

[a] Cent: 3.

[b] μεμιλετημένην εὐχὴν ἐξ ἑνὸς συνθήμα]ος ὁμῶς πάν]ας ἀναπέμπειν Θεῷ, Euſeb. de Vit: Conſt. Ed: Rob: Steph. fol: 150.

[c] περὶ τῆς τὴν αὐτὴν λειτουργίαν τῶν εὐχῶν πάντοτε καὶ ἐν ταῖς ἐνπάιαις, καὶ ἐν ταῖς ἑσπέραις, ὁ φείλειν γίνεσθαι.

[d] Placuit etiam illud, &c. Ballamon *upon this Canon*, Ὡς ἔοικε, πῆες ἐπίσκοποι ἐπεχείρευν λέγειν εὐχὰς ἀσυνήθεις, *that is, It ſeems ſome Biſhops took upon them to ſay prayers not accuſtomed.* See Thorndike (*as above*) p. 242, &c.

The

The Twenty fourth, which calls *Liturgies Elements and Rudiments of the World, leading men from Christ unto bondage*, is (in effect) satisfied already [a]. His *Scripture* (for, the other, *Col.* 4. 8. is ſpoken to, already,) *Gal.* 4. 3. ſpeaks of the *obſervation* of thoſe *firſt rudiments* of the Worſhip of God, in the *Jews* Religion, which, ſure, the very-*Chriſtian* Liturgie of *England* is not.

a *In* Anſw: *to* Reaſon 2d.

The Twenty fifth, *Becauſe in matters of Religion, the Word of God onely muſt prevaile*, &c. is *ſuperſeded* already, in our *Anſwer* to *Reaſon* 3d. I adde, That 'tis true in matters of *Faith*, importing *Heaven* and *Hell* in mens *belief*, but not in *leſſer* matters, *circumſtances, modes, externals*, wherein the *Scripture defines* nothing, in ſundry caſes, and which (*conſequently*) are left to the *inordering* of the *Church*. S. *Auguſtine* ſpeaking to this matter, on occaſion of *faſting* on *Sundaies*, hath *a Golden Rule*. [b]— *In thoſe things whereto the Scripture appointed no certaintie, the uſe of the People of God, or the Ordinances of our Fathers muſt ſerve for a Law.*

b Epiſt: CXVIII. ad Caſulanum. In iis rebus de quibus nihil ſtatuit Scriptura, mos populi Dei & inſtituta majorum, pro lege Dei tenenda ſunt.

To his Twenty Sixth Reaſon, *Becauſe it doth derogate from Chriſt, as both Prophet and King, as if he had not left ſufficient Laws.* I *Anſwer*; This Argument (*how the Aſp ſucks poyſon from the Viper!*) was accounted a very *palmarie* one by *Cartwright* and his *Puritanical Sectatours*, in this *Form* [c]: *He that was faithful as Moſes, left as clear inſtruction for the Government* (matters) *of the Church. But Chriſt was as faithful as Moſes.* But, to this we ſay *many* things, 1. That Chriſt was *faithfull*, and concealed not any part of his *Fathers Will*: for, he teſtifies; [d] *I have given them the words which thou gaveſt me*; and, yet, this doth not *exact*, that Chriſt ſhould ordain ſuch *Modes* or *Circumſtances*, as the *Reaſon* requires. 2. If ſuch kind of *reaſoning* were good, we might even as directly conclude the very *ſame*, concerning Laws of *Secular Regiment*, or matters. For, the Diſciplinarians words are theſe: [e] *In the antient Church of the Jews, God did command, and Moſes commit unto writing, all things pertinent, as well to the Civil, as to the Eccleſiaſtical State* [f]. Now, do's it derogate from God, as *Creator* or *Father*,

c *M. M. p.* 16. and Demonſtration of Diſcipline. *c.* 1 apud Hooker *l.* 3. *p.* 112.

d S. John 17. 8.

e *See Mr* Hooker, *irrefragably, clearing and confirming this matter, againſt the* Puritanes Pope, *l.* 3. *p.* 112, 113, 114. 115. 120, 121. *of Eccl: Pol:*

e *Eccleſiaſt:* Diſ. *l.* 1. p. 246.

f *See* Dr Sanderſon's *ten Lectures de Conſcientia, Prælect.* 6. § 30. *(Mr P. may ſee them in* Engliſh (*though ſomewhat* diſguiſingly) *tranſlated.*

from his *favor* or *care*, that he hath not left such sufficient *Laws* in *Civil things*, as he did *to* and *for* the *Jewes*? Can God be hence argued, lesse to regard *our temporal state* in this World, or provide *worse* than for *theirs*? *Christ* meant not to set down *particular positive Laws* for all things, so as *Moses* did; as the very-*different manner* of delivering of their *respective Laws*, plainly shews. *Moses* had commandment to gather the *Ordinances* of God together *distinctly*, and *orderly* to set them down, according to their *several kinds* (for, each publick *dutie* and *office*, the *Laws* belonging *thereunto*:) *Contrarily*, the Laws of *Christ* are rather mentioned *by occasion* in the Writings of the *Apostles*, than any *solemn* thing *directly* written, to comprehend them in *legal* sort. 4. The *Jews*, who had *Laws* so *particularly* determining, and so *fully* instructing them, in all affairs, were yet, continually, inured with *cases* [a] *exorbitant*, and such as their *Laws* had not provided for. 5. *As*, saith Dr *Sanderson*, from *Moses* giving *many Laws* both in *Rituals* and *Judicials* to the People of the *Jews*, we rightly gather, that it was Gods mind and pleasure, that *that People*, under that *Pedagogie* and *Discipline*, as by a certain *Yoke of servitude*, should be so kept, in their *dutie*, as to have but very *small libertie*: so, from *Christs imposing* but very *few Laws of Ceremonies* on the *Christian Church*, we duly collect, it was Gods intent, that the *Magistrate and People Christian*, in *such* things, should be left to their *libertie*, &c. Upon the strength of which *Argument*, observation, or *consideration*, he avows, that scarce any thing could be brought more to *incommode* their own cause, and more to *establish* ours, than the *argument*, which they derive from *the comparison twixt Moses and Christ*'s faithfulnesse [b]. 6. Even in *that People*, [c] many things were done (*piously*, and with *approbation* of God,) which were under no *expresse Command*, and wherein they were not guided, by any former *precedents*, nor expected any other *warrant*, than the use of their *reason*, and of *prudential discourse* [d]. What warrant else had *Salomon* for keeping a *Feast of seven daies*, for the *Dedication* of the *Altar*, 2 *Chro*. 7.8,9.?

a See Num. 15 34 & 9.7. & 29. 5.

b See the (forecited) ten Lectures, Prælect: 6. § 31. p. 248, 249.

c Who were more strictly tyed to prescriptions & forms, than Christians.

d See *Bishop* Sanderson's *Pref: to his* XIV. *Sermons*, *and his Lectures of Conscience*, *Lect*: 6. *p*. 248.

See concerning the Feast of the Dedication and of Purim, Dr Hammond *against* Cawdrey, *particularly* c. 7. § 17. p. 278. 282.

Or

Or what *Hezekiah* for *continuing* the *Feaſt of unleavened Bread* longer, than the time *appointed* by the *Law*, 2 *Chro.* 30. 25? Or what *Mordecai and Eſther* for making an *Ordinance*, for the yeerly obſervation of the *Feaſt of Purim*, *Eſth.* 9. 20? Or what, laſtly, *Judas and the Maccabees*, for ordering *the feaſt of the Dedication* of the Altar, to be kept from year to year, at a ſet ſeaſon, for eight daies together, 1 *Mac.* 4. 9? whereat our B. Lord was preſent, and *approved* it. We might inſtance the *building of Synagogues* in their Towns; the *wearing of ſackcloath and aſhes*, approved by Chriſt, S. *Matth.* 9. 11, 12. the *IV. Feaſts*, Zech. 8. 19.[a] and other matters. [b] Likewiſe, we might annex, out of the *Great* H. *Grotius*'s Notes [c] on *Caſſander*, Chriſt's and his Apoſtles-their obſervance of the *Sabbath-daies-journey* [d], defined or *ordained* by the *wiſe men* of the *Jews*; his mention of *an hour before and an hour after the Sabbath*, added for the more *caution*; as, alſo, concerning [e] their not exceeding the number of XL. ſtripes, 2 *Cor.* 11. 24. Well ſaies the (laſt-cited) pious Perſon: *Concerning internal acts Prelates can command nothing; nor adde any thing to the heads of Faith, or to the Law of God as a part thereof. Concerning externals they do oblige, ſo far forth as they* (their laws) *ſerve unto Gods Laws, among which is that, touching the keeping of peace and order, and avoiding Offences: juſt almoſt as the Phyſicians precept obliges to the not-drinking of Wine in ſuch or ſuch health.*

[a] Dies jejunii anniverſarios non *Deus* tantum inſtituerat, ſed addiderat aliquos *populus*, in rerum triſtium memoriam: quod an populo licerat, diſputari hoc ſeculo mirarer, niſi contradicendi libido omnia de certis incerta faceret. Grot. in c. VII. Zech. v. 3. Vide eundem in Eſther IX, 23. de diebus Purim; *and in* Jer. XXXV. 6. [b] *See* Hooker, l. 3. p. 54 55, 121. & l. 5 Sect. 71. p. 389. [c] Artic de Poteſtate Eccleſiæ. [d] *See* Grot. Annot. ad V. Teſt. in Joſh, 3. 4. [e] Εἰς φροφυλακὴν νόμε, Id. in Deut. 252. de non excedendo quadragenario numero plagarum. *See alſo* Hooker, l. 3. p. 62. & p. 79.

I have been the *larger* on this matter, becauſe *this*, well eſtabliſhed and *fortified*, wholly *routs* abundance of the great and *little Exceptions* of the *Puritans* and *Anabaptiſts* to our *Liturgie* and *Polity*; and becauſe 'twill *fairly* diſoblige me from ſpeaking to *every* one of this *Author's Reaſons* or *Objections* to them, for as much as, in *ſundrie* of them, 'tis but to make a *reference* hither, for their *full Anſwer*.

To the Twenty ſeventh (and laſt,) *Becauſe God doth not require Liturgies, and, therefore, unlawful*: I *Anſwer*, by ſaying (beſides what is *Returned* to his firſt *Reaſon*,) 1. That a *ſolemn publick preſcript*

ſcript Service of God is *required*; and ſuch is a *Liturgie*. (I emind what I have ſaid for the authority *Scriptural* of *Forms*.) 2. If we could not ſhew the *Requirie* of them by *expreſſe Scripture*, yet if they are *grounded* on *Reaſon*, not contrary to *H. Writ*, according to S. *Auguſtine*, it is enough a. But, 3. (for *brevities* ſake) the *Reader* is refer'd to the judicious, meek *Hooker, Eccl. Pol. l.* 3. § 3. *p.* 61, 62, 63, 64, 65, 66. and, indeed, to his *whole* third Book, where he ſhews, how weak and *worthleſſe* are all the *pretenſions* of Mr *Cartwright* and his followers, *That the Scriptures muſt be the Rule to direct in all things, even ſo far as to the taking up of a ruſh or ſtraw* b (*T. C's.* own words.)

a Epiſt: 18. Quod non prohibitem eſt, Ultrò permiſſum eſt, Tert.

b Hooker l. 3. p. 54.

AND, thus, I have *waſht my hands* of his *Reaſons*, ſuch (indeed) as *belie* their *name*, being, for the *moſt part*, utterly *reaſonleſs*. So that, what *Cicero* c ſaid of *Caſar's Cauſe*, *viz.* That it had *no cauſe*, is applicable to theſe *Plea's* againſt Liturgies, they have *no reaſon* in them.

c Ep: 3. l. 7. ad Att: Cauſſam ſolùm illa cauſſa non habet.

Next, he'l (having proceeded thus far, κατασκευαστικῶς) proceed *next* ἀνασκευαστικῶς, *Anſwer* the *Arguments*, that we *levie* for Liturgies (ſufficiently, (though) cutting the *locks* of thoſe *Sampſons* he means to *bind*.)

To our 1. *Argument* for them drawn from *their not being prohibited either directly, or conſequentially*; *and, therefore, lawful*. He *Anſwers*, by diſtinguiſhing of things *civil* and *ſpiritual*, ſaying, *That, in the former, the Argument will hold good, not in the latter*. But we *take away* this *Anſwer*, by referring the *Reader* to *full ſatisfaction*, in our *Anſw:* to *Reaſ:* 26. His making *Civil* things as *contradiſtinct* to the *worſhip* of God, and things that are meer *indifferent* to be ἰσοδυναμοῦντα (of the ſame *import*) I paſſe-by, without *noting*, that, ſure, it is not *Indifferent*, to obey (or *otherwiſe*) our *Civil Parent*, and the like. But, whereas he makes the *Additional* of *Examples* to *Commands*, for conſtituting the *intire Rule*, in things *Spiritual*, (excluding *practicing* upon *Negatives*;) this is that *inconſiderate, groundleſſe* thing, which Dr *Sanderſon* hath noted, and *exploded* d. For, there being *Examples* both *good* and *evil*, in Scripture, and no way (according to *them*) to know, *whether* (of the *two*) any *Example* be, but by having *recourſe* to *Divine Command* or *Prohibition*, who ſees not, that their *Rule* is reſolved, ſolely, into *Commands*? and,

d Preſ: to his *XIV. Sermons, Paragraph* 10. *p.* 101, 102.

if,

if, in *every* thing, both in *Worſhip*, and common *Life* (as *Cartwright extends*, and pretends &c.) we muſt (excluding the law of *Nature*, *prudential Diſcourſe*, common *Diſcretion* or Judgement) expect *Commands* of Scripture; *as* it is an *Impoſſible*, *ſo* the *belief* of the *Whim* or *Reſuerie*, is attended with *ſad conſequences* a. His 5 *Reaſons* for this his *Anſw:* are all *ſuperſeded*, by what I have ſaid, in *Anſw:* to *Reaſ:* 26. *That* ſo rife in the mouths of our *Adverſaries* (by *Miſnomer*) called *Proteſtants*, fetcht from the Command *to make all things according to the pattern in the Mount* b, is wholly, thereby, *evertuated*, as, alſo, that 2. from the *Houſe's* c being under ſo punctual *preſcription*; 3. that derived from the *Prophets* directing of obedience to the *Word of God*, in all things; 4. the *Baptiſt's*, *Chriſt's*, S. *Paul's* holding the ſame *courſe*, that the *Prophets* above-ſaid did. To *theſe*, and whatever elſe can be urged in this kind, we ſay (in the words of Mr *Hooker* d,) "To *urge* any thing upon the "*Church*, requiring that *religious* aſſent of *Chriſtian belief*, where-"with the words of the *holy Prophets* are *received*; to *urge* any "thing as *part* of that *ſupernatural and celeſtially-received truth*, "which God hath *taught*, and not to ſhew it in *Scripture*; this is, "evermore, to be thought *unlawful, impious, execrable.* Again, "The *teſtimonies of God* are *true*, the teſtimonies of God are *per-*"*fect*, the teſtimonies of God are *all-ſufficient* unto *that end*, for "which they are *given.* Therefore, *accordingly*, we do *receive* "them, we do not think, that in *them*, God hath *omitted* any thing "*needful* for his *purpoſe*, and left his *intent* to be *accompliſhed* by "our *deviſings.* What the *Scripture purpoſeth*, that *in all points* it "doth *perform.* But, then, we ſay, alſo (as to this *caſe*, and in the "ſame *excellent mans* words:) Matters of *faith*, and in general, "matters *neceſſarie* to ſalvation, are of a *different* nature from *cere-*"*monies, order*, &c. *that* the one are *neceſſarie* to be *expreſly* con-"tained in the *Word of God*, or elſe *manifeſtly* collected out of the *ſame*, the other *not ſo*; *that* it is *neceſſarie* not to *receive* the *one*, unleſſe there be ſomething in *Scripture* for them: the *other* free, if nothing *againſt* them be alledged (all which ſee *irrefragably* made good throughout his third *Book.*)

To his 2. *Anſw:* to the *Argument* (of his *own* propounding) for *Liturgies*, which is a burdening ſuch latitude or liberty (as is expreſſed in the *Argument*) in things pertaining to God, with ugly conſequenir or ſequels; *as if thence would be eſtabliſhed the five new*

Sacraments

a See Hooker l. 2. p. 79, 80.

b Exod. 25. 40. &c

c Ezek: 43. 10, &c.

d L. 1. p. 45. Sect. 15. & l. 2 p. 62. & p. 79.

ments of the Papists, Organs, &c. *nay, the Pope himself. Answ:* 1. (Upon *supposition* of the *truth* of this *Exception,*) that *Incommodum non solvit argumentum.* 2. That some of those things *instanced,* are denyed *indirectly* or *consequentially* in Scripture: For, the *first,* the *five new Sacraments* (taking *Sacrament* for an *immediate* Ordinance or *Institution* of Christs, *generally necessarie to salvation,*) in regard Christ is recorded in H. *Scripture,* to have instituted or *ordained* but two *such,* the *introducing more* such, is *indirectly* forbidden. In such *high* matters, we acknowledge that of *Tertullian*[a], *The Scripture denieth what it noteth not*[b]. For his *second* instance (*Organs,*) we hold them *perfectly lawful,* and fairely *useful*; neither are they to be defamed as *Jewish*; for, it must be *proved,* that every thing *Jewish* (not typical or *prasignificative* of Christ, nor held with an opinion of *necessarie to justification*[c]) is *unlawful,* under the *Gospel.* I will not stand, to *demand* their *reason*[d], why *instrumental Musick,* as a *legal Ceremonie,* is more *abrogated,* on *abrogation* of the *Ceremonial Law,* than *vocal melodie* (which *latter,* also, (as would be noted on the *By,*) and *voice* in generall, is as well *external and bodily worship,* as *Gesture,* and *equally* (that is, *not at all*) *derogates* from the *worship of the Father, in Spirit and Truth*[e].) For his *third* instance, the *Pope,* if he be taken for the *Universal Monarch* of the Church, having *Jurisdiction* in, and over *all the World,* according to his *unlimitted* pretensions; we say, he is, *by consequence,* forbidden in the *Word of God,* which plainly declares an *equalitie* of power, in all other Apostles, *to S. Peter,* as appears, S. *John* 20. 21. and S. *Matth.* 28. 19. and 18. 18. But if the *Pope* be taken, as confined *in,* and *by a Patriarchal power,* and if he pretend onely to priority of *place* and *dignitie,* the *best*[f] men do not *stick* to yeild it to the Roman Bishop, and the Σίμων[g], is acknowledged to give it him. 3. What he talks here, of the *Bishops-their Innovations and Superstitions* (the calumniatorie *Cry* of the spiteful *Enemies* of that H. *Order,* here, in *England*;) to *that* it is said, 1. that they were not *Innovations,* but *Renovations* of what *slacknesse* of *Governours,* a heady *Faction,* together with a *profane People* had brought into *dis-use,* 2. and if there *were* any thing so *innovated (really,)* it was allowed by *Law*[h] to the *King* and his *Metropolitan,* so to do. And, for *Superstitions* (though

a De Monogamiâ l. 2.

b Non credimus quia nonm legimus, S. Hieron: adv: Helvidium.

De non scripto non est fides.

c *See,* below.

d *See* Hooker l. 5. Sect. 38. p. 259. Peter Martyr *saies, that in Musick rightly order'd,* tria bonorum genera, concurrunt: honestum, utile, jucundum. In Judic. XV.

e *See this observed by the learned* Mede Diatribe *on* S. Joh. 4. 23. p. 200.

f *See* Dr Hammond *of* Schisme p. 86, 87. *and his three Defences thereof.*

g S. Matth: 10. 2.—The first Simon—— h *See* Act (1. Eliz. c 2.) *for the Uniformity of C. P. p. first to the Book p. last. See also* D. Heylin's Coal from the Altar, p. 59, 60, 61, 62.

superstitious

ſuperſtitious people (for, there a is a *negative ſuperſtition*, as well as a *poſitive*) importunely and *impotently* charged this on the *Fathers* and *Sons* of this Church; yet the *Church* or its *Canons* (ſay what they will) is not truly chargeable (nor any of her *conſtant true Sons*) therewith. 'Twere well, if *profaneneſſe* (ſo much *worſe* than *ſuperſtition*) were not moſt *deſervedly* chargeable on the *Clergie* (if they'l *brook* the title, and it *brook* them) and *People* of the *anti-Epiſcopal* factions. *What profanitie calls nimietie in worſhip is like to be true Chriſtianitie.*

a *See* Dr Hammonds *Treat of ſuperſtition, p.* 64. § 56. Superſtitionem non tantùm commitit actum indebito, hoc eſt à Deo non mandato: ſed & omiſſione actus liciti cùm ab eo per conſcientiam abſtines.——Unde non tantum ſuperſtitioſus eſt, qui precibus mediâ nocte in Templo Jacobi Compoſtellani peractis plus tribuit, quam habitis alibi: ſed & qui carne ſuillâ abſtinet, Georgii Ritſchelii Diſſertatio de Ceremoniis Eccl: Angl. p. 81.

Peccat qui damnat quaſi peccata, quæ nulla ſunt. S. Aug: de lib. arb. l. 3. c. 25.

But, he'l prove the *Minor*, viz. *That Liturgies are forbidden conſequentially*, 1. *Becauſe they are not commanded*, and here, the authority of the *Aſſemblers*-their *Catechiſm* is fetch'd in *Anſw*: But, we *humbly* take *leave*, to reject the *authoritie* of *Them*, and to refer the *Anſwer* of *him* (in this arguing) to what is, *frequently*, ſaid *above*. That they are no *Innovation* (which is, alſo, *pretended*) is *proved*, alſo, *before*.

To his ſecond Proof, *That they are Traditions*, &c. *of men, not Oracles of God.* (And, are his *Preachings* and *Prayings ſuch?*) I have, ſufficiently, *Anſwered*, already; and, his *Marginal Texts* have been (ſome) conſidered, *formerly*. Of the other *remaining*, the former (*Deut.* 5. 32, 33.) concerns the *doing* of things that import *ſalvation or damnation*, not *praying* after, or by ſuch or ſuch a *manner*, or *compoſure*; and his other (*Tit.* 1. 14.) concerning *commands of men, that turn from the truth*, relates to the *falſe doctrines* of thoſe (*Gnoſticks,*) which, under pretence of *Chriſtian libertie*, corrupt ſeducible perſons, and pervert them from the *Goſpel*: which, with what *pertinencie* it is alleaged againſt a *holy Liturgie* highly *advantageous* to *edification* in the *grace* and *worſhip* of the Goſpel, *I readily report* me.

Next, to a ſecond *Objection ſprung* about *the prudential determination of Modes and Circumſtances, as lawful, and* (conſequently) *ſtinted Forms*: he returns *Anſwer*, by *granting* the *Objection* true of *ſome Modes, as left to humane determination*: but then (by way

of

of conſideration) he preſents us with a *Heap* of *prooſieſſe Dictates*, as 1. that *they muſt be meerly civil and natural.* But, if onely *theſe* are ſaid to be ſo *left*, we *lack* and require *his proof*, the contrarie being *proved* by *us*, above. And, 2. (the *good humour* working, or *truth* conſtraining, or the *neceſſitie* of their *practices* commanding, being content (without much *ſtick*) to grant, that *daies*, &c. (and ſo, he yeelds our *Holie-daies*; for, why not *as lawfull*, to ſet-apart an *Anniverſarie* day, to celebrate *Chriſts Nativitie*, or *Reſurrection*, &c. as a *Parliamentarie Victorie*?) *and places are ſo left*) yet that *theſe* are *left to the determination of the Churches, and Societies of Chriſtians, not to Magiſtrates or Miniſters onely.* To which we ſay, 1. Put caſe, the *Supreme Magiſtrate* (the *King*) by the *advice* of his *Clergie*, with the ſuperaddition of *Parliamentarie confirmation*, ſhall enact *a Day* or *Daies* to be ſolemniz'd, as the years *recurre*; as *this* is not done, by the *Magiſtrate or Miniſters onely*, but, alſo, by the *whole People* (repreſented in *Senate*,) ſo we *ask*, is it what *he would* have, in this matter? If *ſo*, he's for *Holy-daies*; if *not*, yet he'l be *forced*, to yeeld to the *lawfulneſſe* of it, by what we have ſaid to his XXVIth *Reaſon*. 2. I gueſſe by his mention of the *Churches*, &c. (in *conjunction* with his *practiſes*, together with the *contemplation* of his being an *Anabaptiſt-Proſelyte*,) that he would have this *power* belonging to the *Independent Congregations*, among themſelves. But, as it is true, [a] *that which hath no Being hath no Accidents*, as *Pertinences* of it, ſo thoſe *Congregations* having no *footing* or *foundation*, [b] in the *Word* of God, or *Antiquitie pure* or *impure*, they muſt *depoſite all title* to ſuch *power*, as is mentioned.

[a] Non Entis non ſunt Accidentia.

[b] *Mr* Owen *would fain have found* comfort *and* countenance *herein from the B. Martyr* Ignatius's Epiſtles; *but, the* Bladder *of his* ſwolne conceits *is for ever* prickt *by Dr* Hammond *in his* Anſwer *to Owen's Preface to his* Saints Perſeverance.

But 3. he would have it conſidered, that *no ſuch thing or things, (at leaſt) can be impoſed under perſonal or pecuniarie Puniſhment.* To which we ſay, That good *Joſiah's Example* for-alledged (who *compelled all to ſerve God*) juſtifies the *compulſion to good things*, uſed by the *Magiſtrate*. 2. That *Magiſtrates* are *not to bear the ſword in vain* [d]: but, if they ſuffer *communions* to be *dilapidated*, *hereſies* to be *propagated*, &c. they will *incurre* that *fault*. 3. Let me adde, if (particularly) they ſuffer the *ſpread* and *head* of *Anabaptiſtrie*, they ſhall not long *wear their ſword, at all.*

[c] 2 Chron. 34. 31.

[d] Rom. 13. 4.

He

He proposes 4. to consideration, That *Liturgies appoint how all or most part of Gods Worship shall be done, as Prayers, Sacraments.* *Answ.* 1. 'Tis as fit (at the *least*,) that *Liturgies* should so *appoint*, as Mr *P.* and his fellows, who, sure, actually *determine* the *Modes* of those *Offices* they perform. 2. The *Essentials and Substance*, in every *Institution*, are in our *Liturgie* observed, as from the *Authoritie* of S. *Scripture*, the *Mode* of the *Office* (as *reason* requires) being of *humane* composure.

But, 3. he would have it to be considered, *That Gods Word directs in all Circumstances, by Command or Example; and, therefore, no need of Liturgies.* *Answ:* On those words [*by Command or Example*,] I have *reflected*, already; and have *animadverted*, also, on [*no need*] (instead of, *not lawful.*) Therefore, not *diverting* my self, by any *stay* on them, to his *Reason* I say, It is denied; and *pursuantly*, we propose to be *considered*, 1. That if *any* Circumstance of *Divine Worship is left undermined*, then *his Reason* is *false*, though some *others* should be concluded *determined.* Now, his *Proofs* extend not to prove *all* appointed by God. For, 2. there is nothing, in H. Writ, *determined*, concerning *Vestures* of those that *minister about holy things*, unless he will have *retrived* the *Jewish Priests*-their *Garments*, as he would have us *determined* to pray or worship in *Jewish Houses*, (*Synagogues*;) (and, twill not *help* him, to mention S. *Pauls Cloak*, out of 2 S. *Timothie* 4. 13. for, that's but the *Translators*-their mistake; φελόνης for a *Cloak*, instead of a *Roll.*) 3. Concerning *Prayer*; whereof he'l have the gesture to be *Kneeling* [a], by the authority of *Scripture-Examples*; why, there are Scripture *Examples* also for *Standing*, as K. *Hezekiah* and the *Princes* are said, *to bow their heads and worship* [b]; and, 'tis well known that the *Pharisee stood and prayed* [c], (and, where is that Gesture faulted?) and, the *justified Publican*, we find [d] praying in the same *posture* [*standing afar off*;] and *Micah* VI, 6. it is but *bowing before the High God.* How, then, do *Examples* fix the *Prayer gesture* to be *Kneeling*? 4. The *Synodians*, in their *Directorie* have enacted, *that* when men take their *seats* in the Church, they shall not *kneel* [e] (all contrary to the *received laudable* customs;) *that*

[a] *See* Doctor Hammond *in* Loc.

[b] *H.* Grotius *saies, that was the manner of men praying in grief and danger.* Qui mos orantium in luctu aut periculo. Grot. *on* Dan. 6 10.

See him also on S. Matth. 6. 5. [c] 2 *Chron:* 29. 30. [d] *S.* Luke 18. 11.--13. μακρόθεν ἑστώς. *See* 2 Chr. 20. 5. Neh: 9. 4. S. Mark 11. 25. Sine stationibus non subsisterer mundus, Prov. Jud: *See Bishop Andrewes on the Commandements*, p. 216. [e] Direct. p. 10. *See below.*

they shall not *kneel at the Eucharist*; *that* they shall not *bow* toward any *place*. I, now, would know, upon what *authoritie* of *Gods Word* are these *Cerimonies defined* by them: and shall not *adde*, that the *last* is an *impracticable* injunction (to *bow*, and not to bow *to some place*;) the *middle* one, is not *possible*, to be *evinced* out of *Scripture* (though our *Author* would have it *so*, because 'tis said, *Christ sate down* a, when *that* was to the *Passeover Supper*; but, what *His Gesture* was, at the *Ministration* of his *Own Supper*, is not, there, *recorded*; and *sitting* (as there) is no fit posture for *distribution* or benediction;) and the *first* is contrarie to *Catholick practise*. 5. One of his *Instances* is about *Preaching*, of which I ask, Are all the *Circumstances* and *Modes* of *that* defined, also? Where do's the Scripture *appoint* the *choice* of such or such a *Text*, where the *Division* of it into *parts*, handling the *parts* in such a *Method*, (*Doctrines*, *Reasons*, *Uses*, *Motives* c?) *Catechising* is sutable to *preaching*; concerning *that*, where do's the Scripture *determine* the *Mode*, that it shall be by the *Method* of *Questions* and *Answers*; that the *Catechism* shall be divided into LII. §§ (answerable to the *Sundaies*, in the Year, (among the *Jews*, the *division* of the *Law* into LIII. or LIV. *greater Sections*, and the *subdivision* of these into *lesser*?) Where do's God enjoyn the mode of reading Scripture by *Chapters*, and those, as distinguished into *Verses*, (though *Reading* of H. Writ be *a religious* act of Gods *prescription*?) Mr *P.* I shall suppose, is a singer of *Psalms or Hymns in Metre*; but, where do's *Scripture determine* the Circumstance of *Meeter*, and setting *tunes* to them? 6. Let it be *considered*, that God ne'r prescribed, in *Humiliations*, the use of *sackcloath and askes*, yet used it was without *reproof*, and Christ *alluding* to it d, *confirms* it, semblably, we may refer it to *consideration*, that he that was the *Master of the Feast*, having his *Feast-robe* onely on, should *wash the feet* of those, that were with him, where is it *inordered*, and yet our P. *Lord* did *so* e? *Consider*, again, that the *Fasting* on every *Festival Day*, till the *sixth hour*, is no where *commanded* the *Jews*, and yet, by the words f of S. *Peter*, it is *signified*, without any *tax upon it*. These (and *more* g, that might be *added*) are *Circumstances* (if not *more*,) as no where *determined*, so no where *reproved*, but *allowed*. 9. There were several things *ordained* by the Apostles, which, now, are *antiquated*, and none, that are sober and *consistent in their brains*, think *meet*, to *observe* them. As, who, *now*, *deem* themselves under *obligation*, to *abstain from blood* h, fears *to eat a Pullet*, that has not its neck

a S. Luke 22. 14.

Si superveniat quisquam cum lectio celebratur, adoret tantũ Deum, & aurem sollicitè accommodet, Isidor: Hispalens: de divinis Officiis l. 1. c: 10.

b 2 Tim: 4. 2.

c *Adde, that it shall be an* hour, *or an hour and half long; that it shall be* read, *or said by* heart, &c.

d *See, above.*

e S. John 13. 15.

f Acts 2. 15.

g *See* Hooker l. 2 p. 94.

h Acts 15. 20. & 16. 4.

neck, (not *broke*, but) *chopt-off*, that it may *bleed*; (though some *Souldiers* of the *Sectarian Army* were so *fond*, (to say the *mildest*,) as, *scrupulously*, to observe this; [a]) who, *now*, observes the *Agapæ* [b] *or Love-feasts*; or, thinks *meet*, that the *Eucharist* should be celebrated, [c] *after Supper?* By all which *severals* it appears, that *Examples* in Scripture are not, always, the *determiners* of *Circumstances*. 10. Let me *annex*, farther and *finally* (for this,) that (as is, already, *observed*,) he would have *Kneeling* determined as the *circumstance* of *Praying*; But, as the (slovenly) *Presbyterie*, never, *imposes* the *Gesture*, so all of that *Batch* of men, and other (pretended) *Illuminates*, seldome, or never, in *publick*, use it, (*God's House* being *more vile* with them, then their *Parlours* or *Closets*:) you would deem them *Oliphants*, and you would *not* suppose, that *Characterism* of the *Presbyterian* publick Worship too *abhorrent* from *truth*, which says, *'Tis sitting still, and hearing of Sermons.*

To a Third *Argument* of ours drew'n from *Forms of Praises*, as *namely*, *a Psalm or Song for the Sabbath day* [e], *and a Prayer of the afflicted* [f], *Moses's Song after deliverance from* Egypt *and the Red Sea* [h], *Prayers for blessing the People* [g], *and* (*finally*) *our Lord's Prayer* [i]: He will *Return* many things (after *acknowledgment* of what none will *thank* him for, *viz. that there were such Psalms*, &c. *composed by the Servants of God*,) by way of *Exception* (but, such as are *worthy no manner acceptation*:) as,

1. *That they were moved by the H. Ghost, and were infallible.* And, what then? what? why, then we must not use their *infallible Forms*: or, then we *may* not compose *Forms* according to their Patterns, and the *tenour* of the *H. Word of God*. If *so*, he must pray no more; for, it's too sure, he's not φερόμενος (*moved*, *carried*) of the *good Spirit*, nor of an *infallible Spirit*.

2. *That they are become Scripture, and so written for our learning.* *Answ:* 1. And, why not for our *devotion*, also? Henceforth, let not Mr. *P. interspersе* or *interlace* Scripture-passages, in his *prayings*. 2. If all Scripture be given, *that the man of God may be perfect, throughly furnished unto all good works*: then either to present worthy and *acceptable* prayers unto God, is no piece of his *perfection* or of *a good work*, or else *Scripture*-patterns of *Prayer* or *Prayers* may be used by him, in order to the *discharge* of his whole duty, towards *Souls*, to his *furnishment* for all turns, and *enablement*.

3. He *excepts*, that this is to argue *from an Extraordinarie to an Ordinarie*

a *See* Edwards's Gangræna *second Part.*
b S. Jude v. 12.
c 1 Cor. 11. 20. *See* Bishop Andrews's *Sermon* Of Worshiping Imaginations. *p.* 39.
d *See* Mr. Mede's Discourse, *called*, Churches both in, and ever since the Apostles times, *p.* 2, 3, 4.
e Psalm 92.
f Psalm 102.
g Exod. 15. 23. h Num. 6. 23.
i S. Matth. 6. 9.

Ordinarie practise, which (sayes he) *is not right, bringing instances, to shew the illegitimacy or absurdity of this processe. Answ:* 1 But, do's not this *Weapon cut the throat* of his own practice? The Sermons of the *Prophets* and *Apostles* were *Extraordinarie*; *Ergò*, Mr. *P.* must not preach; nay, their *Prayers* and *Praises* were *so*; *therefore*, he must not *pray* or give *praise*.

——— πῶϛ σε ἔπος φεύγει ἕρκος ὀδόντων;

It's *pity*, to detain my *thoughts*, or my *Reader's eyes* with such *stuff*. 2. To his *Instances*: 1 It was *not Extraordinarie*, that *Moses* should command punishment of *death*, to be inflicted on *Idolaters*; 2 *nor Extraordinarie* for *David*, to order the *external matters* of God's service (as *Constantine* said, a *I am constituted under God, Bishop of Overseer of the things without*:) 3. *Other persons* as well as *Moses* and *David*, might write Scripture, if they *could*; if God afforded them the δύναμις, *potentia*, they would not want the ἐξουσία *potestas*: 3. *Circumstances*, in these forementioned acts, might be *Extraordinarie*, the *Substances* not being *so*; proportionably as to compose prayers by *Inspiration*, is *Extraordinarie*, but to compose prayers in *general*, or with *good and great assistances* of the Spirit (though not with that *afflation* or *incitation* from God, which was *peculiar* to *Prophets*, &c.) sure, is *Ordinarie*. But, 4. he, particularly, *excepts* to the *Lords-Prayer*; and, *though he will not deny, but that any Godly man may use it* (as he *granted* of *Forms universally, above*, p. 2.), yet, 1. *not as the manner is, at the end of his own*: and 2. *not as a Form*. But, 1 why not *at the end of another prayer*? what *reason*, for his *dislike* of that *course*? hath the *Scripture determined*, in this *circumstance*? Not at all; at least, he's *silent*, in the matter. 2 That it is a *Form*, he sayes, *will be hard to prove*: But, though it be hard, if it be not *insuperably hard*, we hope, the businesse may be *atchieved*b, and with reputation: Τὸ καλὸν χαλεπόν. But, why *hard*? Why? Because,

1. *It was delivered as part of Christ's* (*first*) *Mount-Sermon, and as a direction, like as he directs to fast*, &c. *at the same time*, &c. To which we say, 1. Though it were a *part* of his *Sermon* or *Doctrine*, nothing *hinders*, but that it may be a *part* of our *Devotion* c. 2. And, though it be *a direction to pray*, yet as a *Standard* for any *measure*, dry or liquid, is not onely a *Rule* to other *measures*, but may be used as *a measure* also, *it self*; and, as a *Scrivener's Copy* (containing all the *Letters*, and *combinations* thereof) may not onely be written-

a Ὑμεῖς μὲν τῶν εἴσω τῆς ἐκκλησίας ἐγὼ δὲ τῶν ἔξω ὑπὸ θεοῦ καθιστάμενος ἐπίσκοπος, Euseb: de vit. Constantini. See Doctor Hammond's *Answ:* to *Schisme disarmed*, c. 5. sect. 9-11. per tot: *of the power of Kings in Church-matters.*

b Quod fere sit non fit: quod vix fit, fit; Vetus Grammaticorum Regula.

c See above.

written-after, in the use of other *Sentences*, according to that *pattern*, but may also, *it self*, be *copied-out*: So, that *B. Prayer*, though it *direct*, yet may it, also, it self, be used as a *formal Prayer*. 3. In this matter, Christ begins with *the Doctrine of praying* in general, and after sundry *precepts* and *instructions*, proceeds to a *particular Form*: *After this manner*, &c. which is well observed by the *Arabick Translator*, exhibited in the late *London-Bible*, where we find this *division*; from *v.* 5. to 9. the *Doctrine of praying*, *Counsel about prayer*: then, *a Form of Prayer* 4. When Christ saies [οὕτως] *after this manner*, the very words (however it hath been argued to the *contrary* from *them*) give Christ to have intended *a prescript Form*; (however, they importing *so much*, he would have used some words, to *prevent* our *mistake*, if he had not so *intended*.) In ordinary *construction*, when it is sayd, *You shall say thus*; the *words* that follow, there, [b] are *intended*, and no *other*. 5. Otherwise, (had he intended onely a *model*) he would rather, for *prevention* of error, have sai'd, [c] *Pray, that your sins may be forgiven*, &c. as elsewhere, *pray that your flight may be in the summer*; whereto (sayes my Authour) may be added (that *Emblem* of a *Formal Prayer*,) *Amen*, at the end, for *corroboration* [d]. But then, 6. S. *Luke* [e] (as if *foreseeing*, that some would *stick* at, and argue from the οὕτως) ha's used such words, as leave no ground for *scruples* and *evasions*: *When ye pray, say*, i.e. do it, *in hac verba*, use these words and *syllables*. For, what *phrase* is there, to express such a *meaning*, if this be *not*? Besides, in this of S. *Luke*, the *occasion* would be *considered*. *It came to passe* (saith he) *as Jesus was praying* —*one of his Disciples sai'd unto him, Lord teach us to pray, as John also taught his Disciples*. From which we gather, that this was the *custome* of the *Doctors of Israel*, to *deliver* some certain *Form of Prayer* to their *Disciples*, to *use*, as it were a Badge and *Symbolum* of their *Discipleship*, at least S. *John Baptist* had done *so* unto his *Disciples*, and, thereupon, our *Saviour's* beought *him*, that *he*, also, would give them, in like manner, some *Form* of *his own* making, that *they* might, also, pray with their *Master's Spirit*, as *John's* did with *their's*. For, that either our *Saviour's*, or S. *John's Disciples* knew not how to *pray*, till now, were *ridiculous*, to *imagine*; they being both sorts of them *Jewes*, who had their certain *set hours* of prayer, which they, constantly, observed, as the *third*, *sixth* and *ninth*, &c. Here *Observe*, That this *delivery* of the *Lord's-Prayer* in S. *Luke*, is not the *same* with that

a Doctrina Orandi, Consilium de Oratione. *Then*, Formula Orandi. *See* Doctor Casaubon's *Vindication of the Lord's-Prayer*, p. 20.

b *Go and say unto* Pharaoh, Thus saith the Lord, (*oft in* Exodus;) *those very words there recorded were used by God to* Moses *when he commissioned him. See also* Gen: 45. 9.

c *See* Amos 1, 11. *eight times*.

d Id: ib. p. 27, 28.

e Luk: 11. 2. Id: ib: p. 29.

that related by S. *Matth.* but *another*, a at another *time*, and upon another *occasion*: That of S. *Matth:* in the *Sermon* of Christ on the Mount---; That of S. *Luke* upon *a special motion* of the *Disciples*, *at a time when himself had done praying*; That of S. *Matth:* in the *second*; That of S. *Luke*, in the *third* Year, after his *Baptisme*: *Consider*, the *Text* of both, and you shall find it *impossible*, to bring them into *one*, &c. So, as *Joseph* sai'd to *Pharaoh*, b *The dream is doubled unto Pharaoh, because the thing is established by God*; in like manner, the delivery of this Prayer was doubled to the Disciples, that they, and *we* might know, thereby, the more certainly, that our *Saviour intended* and *commended* it for a *set Form* of *Prayer* unto his Church.

a *See Doctor* Hammond *on* S. Luke 11. 2. *See* Mr. Mede *in his* Diatribe *on S.* Mat: 6, 9. *p.* 3, 4, 5. *See also* Doctor M. Casaubon ut supra, *p.* 31, 32, 33, 34, 35, 36, 37, 38, 39.

b Gen: xli, 32.

2. He'l *prove* it hard to be proved a *Form*, *Because the Evangelists differ in relating the particulars*, *and* S. Luke *hath not the Doxology*. *Answ:* 1. That if this *Argument* might take *place*, when we celebrate *the Lords-Supper*, we must not pronounce *the words*, which *Christ* spake, in that *action*; for, they are relate l, in diverse *Books* c of the *Scripture so*, that one of the *Evangelists*, that registred them hath not [*Do this in remembrance of me.*] 2. That this is a wrong *Conclusion*, that we ought not to take *heed* to the *words*, under *pretence* of the *difference* in them. *Contrarily*, whereas God repeats the *same* thing in *diverse* words, by so much the more *ought* we to mark them, the *difference* tending to the *clearing* d of *one* word by *another*. 3. To that *part* of the *Argument*, that is drawn from the *want* of the *Doxologie*, we, easily, *Answer*, that This is as if we should say, We ought not to *celebrate the Eucharist*, because one of the *Evangelists* (S. *John*) speaks not of it. We have diverse *Psalmes*, which contain but *one and the same* subject, (as the XIVth. and LIII;) notwithstand, there is in *one* a *Clause*, which is not in the *other*: e must we *suppresse* them both? f But again, what if we say, the *Doxologie* was by after-*Copies* annexed out of the *Liturgies* of the antient *Greek* Church? g.

c *See* S. Mat. 26. 26, S. Mar. 14. 22. S. Luke 22. 19. *compared with* 1 Cor: 11. 24. & 23.

d *As*, Remit our debts, *is expounded by*, Forgive our trespasses.

e *See verse.* 5. *of the* xivth. *and verse.* 6. *of the* liii.

f *See the* (worthy) *Treatise of Mr.* Despagne, *in Defense of the Lord's-Prayer, subjoyned to his Tract on the* Creed, *Obj.* 8. *p.* 53. g *See* Pract: Catech: *l.* 3. *sect.* 2. *p.* 292. *See also, the same Author's* VI. Quæres, Quere 1. *p.* 23 *in a case much like.*

3. His third Proof is, That *if it were given as a Form and imposed, it was a sin in the Apostles*, &c. *not to use it constantly*; *but it ap*

Answ:

pears not (among the Apostles-their prayers,) that they used it at all. *Answ:* 1. A *Negative Argument*, concerning a *Fact*, which is not of the *essence of Faith*, is not *good*. We read not in the H. *Story*, that the *Jewes*, ever, celebrated the year of *Jubilee*, [a] one of the *greatest points* of the *Ceremonial Law*; yet, without *doubt*, they *did* it; *otherwise* they would have been *censured* by God. We read not, that the Apostles ever *baptized in the name of the Divine Persons*, named in their *Commission* [b] (though we read of many *baptized* by *them* and *others*:) shall we say then, that they did *not* baptize, in this *Forme*? [c] *very Form of Blessing* is *prescribed* by God, *Numb:* vi. 23, &c. Yet we do not *find* it, in the whole *Scripture*. *It is more blessed to give than to receive*, is mentioned, *Act*, xx, 35. is one of Christ's *memorable sayings*, which yet is not found, in all the *Monotessaron* (in none of the *four Evangelists*;) We might *insist*, in many more such *Instances*, out of the *Old* and *New Testament*, if *needed* were. So that, (in our *particular*) we should, *rather*, conclude, Christ *dictated* this *Form*, upon their *desire*; and, *therefore*, they used it. 2. Were it not *so*, the *Apostles* were indued with a [d] *spirit*, which guided them in their *Prayers*, as well as in their *Doctrine*. But, have we the *same infallible* spirit? [e] But, 3. the learned Doctor *Casaubon* thinks the use of the *Lord's-Prayer* alluded-to *in Scripture*, viz: 1. S. *Peter* 1, 17. This he *deduces*, *largely*; but, we covet *brevity*: Thus, then: Ἐι δὲπατέρα] [f], signifies, if you call upon him as Father; or, If, in praying, you call him Father. Then, τὸν ἀπροσωπολήπτως κρίνοντα [that judgeth without respect of persons,] (κατὰ τὰ ἔργα) according to every man's works, by the *Hebrew Idiotisme* amounts to the *sense* of [which art in heaven.] For *proof* of this, he urges *Pss.* vii, 6, 7.-- [g] *for their sakes therefore returne thou on high*, [h] *i. e.* to Heaven (so the *sense* requires; and all the *Rabbins* agree:) from whence God as-to the *apprehension* of men, is supposed to *absent*-himself, when he doth not *execute judgment*, but *suffers* the wicked, to *prevaile*. The *reason* of this speech is, *heaven* is, properly, *The Throne of God*. [i] Now, *Thrones*, among *men*, are chiefly established *for*, and *by Justice*; therefore, when God's *justice* appears not among men, they suppose him, for a time, not to be in his *Throne*, i. e. in *Heaven*. [k] 4 (and lastly) the *miraculously-learned G. Cassander* hath *proved*, That to *Christ's* words in the *Lord's-supper*, the *Apostles* added the use of the *Lord's-*

[a] *Consider, also, that the double portion of Elias spirit granted to Elisha 2 King: ii, 10. is not recorded as performed.*

[b] S. Matt. 28.

[c] In this wise, *or*, in this set form, *say the* Assemblies Annot: *on his place.*

[d] *See Mon.* Jean Despagne, *ib: Obs. 7. p. 31.*

[e] Si cognominatis Patrem, Beza, *ib.*

[f] *See also* Ps: cxv, 2, 3.

[g] *Whereupon it immediatly follows, The Lord shall judge the people.*

[h] Ps: lxvi. 1.

[i] *See Doctor* Casaub. *Vind. of the Lord's-Prayer, p. 89, 90, 91, 92, 93.*

Lords' Prayer. [a] See him, *in Liturgicis*. See also the learned *Thorndike* of Religious Assemblies, *p.* 411.

But, when he's *pinched* with the so-*expres* undeniable words of S. *Luke* [*when ye pray*, λέγετε, say, *Our Father*, &c.] he *Answers*, the meaning seems ('tis but *seems* then) to be, that *Christ* sent his *Disciples* to the *Direction* given before, *Matth.* vi. *Answ*: Here is a miserable [κρησφύγετον] *shift*. For, 1. We have *proved*, that *that* is not onely *a Direction*, but a *Form*. 2. And, in S. *Luke*'s setting the words, there is nothing, that *colours* for *a reference*. Do's Mr. *P.*, do's any *Author*, when he sayes *vide*, *videsis*, *see*, *look*, &c. repeat the *whole* of what they have spoken, in the place their Reader is *remitted* unto? This is too *piteous* a *device*, to *detain* us; we *pass* on, therefore,

To a Fourth *Argument* for *Liturgies*, *Because it is lawfull to pray in set words found in Scripture*: He *Returns three* things. 1. That *to use the same words in Prayer*, *out of the vehemencie and agonie* (*and, that, by the Spirit,*) *as Christ*, [b] *and some of the Prophets did, at the same time, is no ground for forming a Book, without any such eminent impulsions of the Spirit*. But, to this we say, 1. That this *Argument* or *Answer militates*, equally, against all *stinted Forms*, as *Liturgies*: for, if we may not frame *Prayer-Books* without *eminent impulsions by the Spirit*, then no *single Prayers* (though *short*) without *them*: But and if those *impulses* may be had to the *latter*, why not in the *composing* and *using* the *former*? And, 2. do's not this destroy even *conceived* Prayers, also; for, who of the *Extemporalists* can, with *truth*, pretend to those *eminent* (as that signifies, *extraordinarie*) *impulses*, and to *that Spirit*, *that acted in Christ and the Prophets*? But, if those *eminent impulses*, and *that agonie by the*

[a] Eucharistia solâ Oratione Dominicâ cum gratiarum actione primis temporibus celebrabatur. S. Hierom *affirms*, *that Christ taught his Apostles to consecrate the Eucharist by the Lords-Prayer*, *l.* 3. *contra Pelagium c.* 5. S. Greg. *l.* 7. *Epist.* 63. B. Rhenanus in Tert. de Coronâ Mil. Dominica Oratio habetur in omnibus Liturgiis. *See Mr.* Lall's Tryall of the grounds tending to separation, *c.* 2. *p.* 17 *See Doctor* Hammond's *Copy of some Papers*, &c. *p* 84. Sicuti quoque tota vetusta Ecclesia, id semper extra controversiam habuit, *viz.* Precationem hanc Christi non esse tantùm rectè precandi normam, sed insuper quoque rite precandi formam, *Divines of* Leyden *in their* Synopsis Theologiæ disp. 36. *sect.* 33.

[b] *It was at three several times, and with some interval or distance between each, and (which deserves a very considerable Remarke,) it was at his Passion, which (as all times of affliction) was apt to* subminister *variety of words, that our B. Lord went thrice, saying the same words.*

rit,

Spirit, have a lower, *calmer*, and more *modest* sense (as *pretended*-to, now adayes,) those are no *unusual* things, in the *forming* and *using Forms* or *Liturgie*. To what he *Returns*. 2. *That the repetition of the same words was by the same Persons, and peculiar to them, and chiefly at that time, therefore*, &c. We *say*, 1. That if *Christ* and the *Prophets* had used words, delivered or *uttered* by *others*, before *them*, and, so, (*consequently*) not *peculiar* to *them* that spake 'em, and also, (*consequently*) not at the *same time* with the *first uttering* of them, would they have been, either lesse *vehement*, or lesse *by the Spirit*, or lesse *acceptable to*, or *prevalent with*, God? For, 2. *Christ* used prayers with *earnestnesse and agonie* (and, *that, by the Spirit*,) which were endited by *others*, many Ages before *He* was *incarnate*, and upon *other occasions*. The xxii. *Psalm* he repeated *ad verbum*, wholly, on the *Cross*, b saies the *Tradition of the Church*, (which may very well be;) however, the *beginning* of it, we are *sure*, by the testimony of the *Evangelists*, c *he* did recite: *My God, my God*, &c. as, also, those words out of *Ps*: 31. 5. *Into thy hands I commend*, &c. And, again, *the great Allelujah* (as the *Jews* call it) reaching from *Ps*: cxiii. to the cxiix. inclusively, (that *set portion* of *Psalms* of praise,) our B. *Lord* said, immediately before his *Passion*. d The *Psalms*, S. *Paul* mentions, 1 *Cor*: xiv, 26. were some of *David's* or *Asaph's Psalms*, and the H. Apostle *faults* not the *Corinthians*, for using those *Psalms*, but for that *every one had* a distinct *Psalm*, and so, did not observe *Uniformity*, which the *non-observation* of (he *asserts*) obstructed *Edification*. After all this, I need not set down the command of K. *Hezekiah* to the *Levites*, to *praise the Lord with the words of* David *and* Asaph, 2 *Chro*: xxix, 30. These *Instances*, sure, will give full *Warranty* to the use of *Forms* of *Prayer* and *Praise*, recorded in *Scripture*, and, likewise, of all *others*, that for *matter* and *form* are *holy* and *fit*, though composed by *others*, &c.

a *In the* Dedication *of the* Temple, Salomon *used the very words of the* Ps. (132. 9.) *which* David *vowed, to use, at the bringing in of the* Ark *into his* House. *See* 2 Chro. 7. 6. & 20. 21, 22. *See, also*, Ezra 3. 10 11.

b Imò Christus in cruce pendens deprecationis formâ, à Davide tanquam typo anteà, observatâ, usus est, *Matth.* 27 46, *say the Divines of* Leyden (Polyander, Rivetus, Walæus, Thysius) *in their* Synop. Theologiæ, *Disput.* 36. *sect.* 33.

c S. Matth. 27. 46. S. Mar. 15. 34. d S. Matth 26. 30. *Where the vulgar Latine translates* hymno dicto, *Ours*- sung an hymn, *and in the* Margin, Psalm. *The Original word is* ὑμνήσαντες, *which* Beza *and* Ainsworth, *say, should be rendred*, having sung the hymns, *or Psalms*.

To what he *Answers*, 3. *That from these Instances we may better infer, that no Form is to be used, till a man is in such an agonie or*

energie of spirit, as Christ, &c. *was*: We *say*, 1. That *Christ* was not, alwayes, equally *earnest*, in his *Prayers* (much lesse, those *Prophets*) as is apparant by S. *Luke*, saying, that *being in an agonie, he prayed more earnestly*: a Which *pitch* of *energie*, then, must we be in, for to *qualifie* us, to recite the *same words*? 2. I *ask*, were the *Levites* (but now mentioned) in such an *agonie or earnestnesse*, as cannot be *reached*, now, by *Christian Levites*, or as *David*, &c. the *inspired Composers* of those *Psalms*, were in? Surely, no! And, yet, this *hindred* not their *rehearsing* of them, and (no doubt) with *acceptation* at God's hands. 3. As-to what he *addes*, that *'tis not good to argue from an Extraordinarie to an Ordinarie*, b or, *from a particular to a General*: To this we have sai'd somewhat *already*, in our *amoving* his *Answ*: to our (as he sets it down) 3d. *Objection* whereto we, now, *adde*, that we do not *reason*, thus: *The Prophets by Extraordinarie, immediate calling, gave special Forms of Prayer or Praises to the Church, upon particular special occasion, which Forms are* (as they deserve) *parts of the Canon of Scripture*; Ergò, *The Church may do the same, or the like, now*. But, thus we argue (and that, *consentiently* to *Truth*:) *Holy men have prescribed, and the Faithfull have used, these Forms, not by Extraordinarie inspiration, or especial injunction*. And, *Holy inspired men of God, by inspiration gave certain Hymnes, Psalmes, and Forms of Prayer to the Church, to be used on special occasion, which have the due matter and form of praise and prayer, in a holy, fitting and seasonable use*; Ergò, *set Liturgies or Forms of Prayer*, &c. *may be lawfully and advantageously made use of, as coming from the spirit, and acceptable to God*. *Pursuantly* hereto, Il'e fit him in the *Margin*, c with a *Rule* to *quit Scores* with *his*, concerning *Examples*.

To a Fifth *Argument* for *Liturgies*, *Because it's lawfull for the People, to use a Form, as they do when they joyne with the Minister*; *and, therefore, for the Pastor*; He *Answers*, *How can the extemporarie, immediate, conceived Prayer of the Minister be a Form to the People*: *If it be, he yeelds* (he sayes) *to it, an unwritten, unprinted, unhear'd-of, unimposed Form*. Concerning which *Return*, we *Rejoyne* several things, 1. That the *Argument* is strong and *ungainsayable*, and 'twas *that* of a *man* in great *reputation* with the *Enemies* of the *English* Church. d For, even in the most *extemporaneous Effusions* of the *Minister*, the *People's spirits* are as much *limited* (*following* no *otherwise*, than as *He leads*,) as in the most *stinted*, *set*

a S Luk: 22, 44. ἐκτενέστερον προσεύχετο. *See* Doctor Hammond's Ἐκτενέστερον *and* The Refuter Refuted, *learnedly irresistibly defending it*.

b Ab Extraordinario ad Ordinarium non est consequentia.

c Cùm unum particulare ab alio particulari probatur vi similitudinis communis toti generi sub quo ea particularia continentur, necessariò concludit.

d Doctor John Preston; *See above*. *See, also, of the same judgment Mr.* Arthur Hildersham *on* Ps. 51. 6.

set or prescript Form. 2. Let it be *observed*, that it *wars* against all *set Forms*, as well as *Liturgies*. 3. There may be some in the *Auditorie*, that may be *better* at the faculty of *extempore*-Prayer, than the then-*Mouth* is: in this case, will it be *unlawfull* for these *abler Ones*, to be *stinted* to the others's *measure*, in *prayer*, for that time? Is it not used in Mr. P's. *meetings* sometimes, that the *weakest* of *his Christians* be put, to pray for the rest? 4. But, being *content*, to *grant*, that the Minister's *extemporarie eructations*, though the *People* know nothing of them before (& the very [not-*knowing*, or not-*hearing* of it, *before*] is the apter to *stint*, yea *quench*, yea utterly deprive of an *hearty Amen* a) are *such* Prayers (so to call'em) *i. e. Forms*, to the *Auditors*; he sayes, that *he'l yeeld to such a Form*, viz. *an unwritten-unheard-of*, &c. *Form*. To which I *say*; But, is there such *influence* or Power, in those *accidents* or *external circumstances* (*writing*, or *not writing* [*heard-of*, or *unheard-of*]) as to make *that*, which is *lawfull* in it self and *essentially*, to become unlawfull, or lawfull *respectively* onely, yea, and a breach of the 2d. *Commandment*? (see his *p.* 2.) 2. I shall not *stand*, to *say*, (what is most *visible*, and *experimented* by every day's practice of the *Orthodox*,) that the *heart* may *very well* follow the *eye*, in reading what is *writ* or *printed*, yea *better* than the *invention*. b 3. What he *addes*, about *non-imposition*, *as* we have spoke somewhat to that, already, *above*, (and, what is su'd, but now, about *non-writing*, &c. is perfectly *applicable* to *it*,) so we, *farther*, now, *annex* this, That if it be *unlawful*, to *impose* a *Form* of Prayer (the *Substance* thereof being perfectly allowable, yea and *required*; the rest being but matter of *order*, *method*, *words*, and *phrases* of speech, which are very *Circumstances* and *Accidents*;) it is *unlawful*, *also*, to prescribe *place*, *time*, and *order*, for the celebration of *Divine Ordinances*, which *place*, &c. are of the very same *nature*, and equally *undetermined* by the *Word of God*. For *close* I *observe*, that these confident *al-assuming Dictatours*, who are so *prompt*, to accuse the *Orthodox* of *humane Devises and Impositions*, about the matters of Heaven, oh! what intolerable *presumption* do, they use in *Devising* and *Imposing* their groundless *dotard Conceits*, for the Word and mind of God!

What he propounds, as a Sixth *Objection* against the *Adversaries* of *Liturgie*, I willingly *slide-by*, conceiving it, rather to be some *Spectre*, that presents it self to Mr. P's *Phant'sie* (if any man's *Imaginative* can be so, whether *strong*, or *weak and distempered*,) than

a *In a stinted prayer, as the* judgment *of the people is the freer, to say* Amen, *by the fore-*knowledge, *and approbation of the prayer, so the spirit and affections are at an equal freedom also (as in a sudden-ly-conceived prayer.)* See Dr. Bernard *declaring, and asserting* A. B. Usher's *opinion, in this matter*, p. 312. *Of certain* Discourses, &c

b See, above.

than any *Argument* produced for *Liturgie*, by any lover and *approver* thereof.

The Seventh (as he *ranges* them) of our *Arguments* for *Liturgies*, drawn from *Christ's using the same words thrice in Prayer*, he refers for *Answer* to the 4. *Objection*. And, *thither*, also, I am very well *content* to referre my *Reader*, for his *satisfaction*.

To our Eighth fetch't from *Christ's using a Hymne after Supper*: He *Answers*, *Why might not Christ, and his Disciples, use one of the Psalms of Scripture, being in Metre, and then in use?* But *I remove* this *Answer*, by observing many *infirm* parts in it, as 1. How do's this *agree* with what he said down, in his Second *Answ.* to our Sixth *Objection*, (p. 12 of his *Pamphlet*,) which did import, or *insinuate* * that *same Words or Forms must be used by the same persons*, * *must be peculiar to them that spake them, and*, * *must be uttered at the same time*? None of which *were*, in this *Case*. 2. It is *as unlawfull*, to *sing stintedly* (especially *David's Psalmes*, (of which this, or *these* were) consisting, mostly, of *interspersions* of Prayer,) as to *pray stintedly*: Wherefore, if it *were unlawfull* for Christ, to use stinted *Prayer*, he knows what will *follow*; and, if it *were not unlawfull*, he knows the *Consequent*, also; but, little to the *comfort* of his *beloved Hypothesis*. 3. He makes the *Psalms* in *Metre* more *lawfull* for use, than in *Prose* (or, not so *metrically composed*;) but, the *Meeter* of *Our* Psalms is an *humane invention, damned by* Mr. *P*. What follows? 4. He seemes to *insinuate* (mark his *reasoning*,) that every thing in use, among the *Jewes*, was *lawfull*: if so, then (besides that this is directly *crosse* to his *anti-Liturgical* humour,) there being many things, in point of *usage*, *custome*, and *ceremonie*, used by *them*, and uncommanded of *God*, c *they* are hence concluded *lawfull* also; and, so, he *justifies* our *Holy daies* and *Ceremonies*, even while he *impugnes* them (not to *extend* his words to the justifiing of *corrupt* things, introduced into the *service of God* by them, in use among them, which as Christ *might* not use, so he *did* not, but *reproved* them.) 5. But, he ha's *an help at Maw* yet, by saying, That *this Hymne signifies an* extempore *song*; as diverse *Interpreters*, saith he, make that distinction 'twixt *Hymns* and *Psalms* and *Spirituall Songs*, *Col.* 3, 16. To which I *say*, 1. That *Division* is naught, where the members *divident* are *coincident*, as, here, *spirituall Songs* (one of the members) is with *Hymns*, if (as it signifies *Songs*, so) it signifie *spirituall*, (as sure *here*, it do's.) 2. I dare not *take* it upon his *word*, that

interpreters

a See his p. 12. Answer 1.
b See, above
c See, above

Interpreters, here, so *distinguish*. But, 3. if they *should*, I'le shew him an *Interpreter*, that may be allowed *to weigh in the ballance* against *six hundred* of them, that interprets, farre *otherwise*; ('tis that *glorious* man, ἐν τοῖς ἁγίοις, Dr. *Hammond*, on *Eph.* 5. 19. 5.) Who saith, that *the difference of those three* [d] *must be fetch't from the Jewes, who have* 3. *sorts of* Canticles, 1. מזמור from זמר *amputavit*, a *Concise verse*, which is here called a *Psalm*; 2. תהלה *Praise, celebration, depredicating* of any thing; 3. שיר *Canticum* or *Cantio*, whence is שיר השירים the *Song of Songs*, and to this *answers*, here, the ᾠδαὶ, and the word, *Spiritual* [e] or Christian added to it, is in opposition to the Ἐυα Βάκχε, and the like *drunken sensual* Songs and *Ovations*, in their *Bacchanalia*, &c. by which it appeareth, that the *specifical* difference of the *former* of these from the *rest*, is not, for that it was an *extemporarie thing*. 6. But, himself places no great *affiance*, in such *Interpreters*, and, therefore, *ha's recourse* to others, who understand no more by [ὑμνήσαντες [f]] than *praising God*, which sense he will confirm by *such* acceptation of the word, [g] *Heb.* 11, 12. *Answ.* 1. That there it is not rendred to *praise*, but to *sing praise*; now, *sing* we cannot (especially *David's Hymns*, (out of which this *last place* is taken) being disposed by *Art Metrical*, and bound to the *lawes of versifying*) *extempore*. 2. It signifies, *I will compose an Ode or Psalm in thy praise, then sing it*, which, sure, can't be done *ex tempore*, neither. Now, these things being so, the Apostle *commanding* this *singing* (whatever our Authour sayes, to *elude* the matter) did *impose* or *enjoyne* the singing of *Set Forms* (of praise.)

To the Ninth *Argument* for *Liturgies*, *Because it's lawfull to use a Form in Preaching, &c.* He *Answers*, in summe, *That 'tis not lawfull, to write all a Sermon* verbatim, *and then deliver it without any alteration, and after Print, and then impose it on others; therefore*, &c. To which we say 1. That the *Objection* may be *improved*, thus: *If Set Psalmodie or* [h] *Hymnologie, if Set Translations of Scripture, Set Confessions and Professions of Faith, Set Catechismes, and Set penned Sermons be lawfull, then are Set Prayers also lawfull. But, those are lawfull: Therefore, so are these.* 2. What he speaks against *writing a Sermon* word for word, *delivering* it without *addition* or *substraction*, or *variation*, and, so, *injoyning* it, is equally *pleadable* against the *particulars* immediately foregoing. 3. Reading (a thing, that *broiles* in his *breast*, [i] that *Sermons* should be *read*) of the S. *Scripture*

[d] ψαλμοὶ, ὑμνοὶ, ᾠδαὶ.

[e] πνευματικαὶ.

Math. 26. 30.

[g] ὑμνήσω.

[h] See the last Answer.

[i] A thing that did, also, in Disciplinarians theirs, Hooker, *l.* 5. *p.* 221.

ture (where no *liberty* is left for *alteration* of *words* and *phrases*, or *adding*, &c.) is by *Scripture* called *Preaching*. 1 "For, so, saith Mr "*Hooker*, b of *necessity* it must be understood, inasmuch as we know, "that the *Jewes* have alwayes had their weekly *readings* of the *Law* "*of Moses*, but that they alwayes had, in like manner, their *weekly* "*Sermons* upon some part of the *Law of Moses*, we no where find. Yea, and the Scripture *read* is the best of Preaching c. 4. This, also, to *him* (*ad hominem*) is *considerable*, that one may preach with his *pen*, which comes to the hearer (*Reader*) without al *alteration*. *I Evangelize*, sayes Dr. *John Reynolds* d, *with my hand, and by writing*.

a Act. 15. 21. preach him, being read. b *Book* 5. p. 213 sect. 19.

c See Id. ib. p. 229.

d De Rom. Eccles Idolol. Præf. ad Com: Effexiæ

To the Tenth *Argument* for Liturgies, *Because it was the practice of the Church in Scripture-times, and downwards*, to have them: He begins to *Answer* very *fastidiously*, but, withal nothing to the *purpose* of the *Argument*, which is a *knot* too *hard* for him, e're to *untie*, (disputing against all *Forms*, as he do's.) *The Bishops*, saith he, *laid so, and thought, to prove it*: and then, out of *Smec*: or the *Club-Divines*, mentions *a mistake of Bishop Andrewes, about a Jewish Liturgie*, To which I say, 1. The *Bishops* were wont, to speak as much *truth*, as any of their *enemies* ever were, and had as much of Christian *simplicitie* and *veracitie*; and, what they *thought* or *needed* to *prove*, both in respect of the *learning* of the men, and the *justifiableness* of their *cause*, could not want *advocation*. 2. As-to what *Bishop Andrews* (of *immortal memorie*) did, in inquirie after the *Jewish Liturgie*, as I know not now, so at present I have no *commoditie* to *examine*, (a thing but *needful*, when *Smectymnuus* and his followers speak for their *own*, and *against* their *Adversaries* interest.) This I suppose, that the Reverend Bishop *Hall* (now, at rest with God) *finally* answered their *Pamphlet*, whereout this Story I *own* to have been taken; but, his Book, I *have* not e. 2. As-to what he *adds* (as *reason*,) That *if there had been any such* (Liturgies,) *in Christs and His Apostles time, doubtlesse, we should have found some mention of it, in the Scripture, where is mention of their reading and preaching in the Synagogues, and of giving the Book of Isaiah* f. I *Answer*, 1. That the *Scriptures silence* in this matter, proves *nothing*. The *Scripture* was given, to be the perfect *Rule* of *supernatural* Faith and *heavenly* manners; but, sets not down, alwaies, particular *Observations* or *Customs*, The practise of *ordinarie reading* of the

e *Since, I find, that* B. Hall *does fully prove that the Jewes had a Form first.*) *Liturg. from Moses's time; Answ. to the Vind. of Smec.* p. 37, &c. ¶ 5, & 6. p. 101.

f S. Luk: 4. 17.

Law,

Law, in the *Aſſemblies* on the *Sabbath*, [a] is not found mentioned, for a long time together; now, is it hence *concluſible*, *That the Scriptures were not read, in the Aſſemblies*? More *Inſtances*, in this kind, may be given; but, this (in general) we ſay [b], That there were many *Obſervances, Uſages and Orders*, in (eſpecially) the *Goſpel-Church*, which were well-known to thoſe, who *obſerved, uſed*, &c. them; but the S. *Scriptures* do not, ſometimes *at all*, ſometimes *but glancingly* or *alluſively reflect* or *touch* them. 3. It follows not (ſhould the *Argument* be preſſed *ſo far*,) that they *ne'r had*, or *uſed* a *ſet Form*, becauſe it is not found, at *this day*: For, many *Antique Monuments* are periſhed and loſt. Again, though *Forms* now exſtant were not entire (with *interpolations*, &c.) *as*, now, they are, till they ceaſed, to be a *Church*; yet, many matters contained in theſe (*diſguiſed*) *Liturgies* might be in uſe, *before*: *Semblably* as 'tis *in* or *with* the *Liturgies*, that go under the names of S. *Mark*, and S. *James* (thence ſurnamed *Jacobus Leiturgus*.) [c] &c. 4. It is *undeniable* that the *Jews* uſed a *ſtinted preſcript* Form of *prayer* and *praiſe* or thanksgiving in the celebration of the *Paſſeover*; and the learned [d] bring *proofs*, that our *Lord approved* the *ſame*.

[a] Act: 15. 21.

[b] *See the learned Author of the Additionals to Biſhop Andrews, on Cõmandments, Commandm:* 3. p. 271. *ſaying thus: Though in matters of Faith, which are of abſolute neceſſity to ſalvation for all to know, it maybe granted that they are all expreſſed in Scripture; yet for other matters that concern the diſcipline, order and government of the Church, it was not neceſſarie to have them in writing (though many of them be occaſionally mentioned,) it was ſufficient that they might be known by the daily practice of the Church wherein every one might read them written in large and capital letters. See Grot: Vot. p.* 140, 141. & Diſcuſſio p. 173, 174, *&c. See Dr Hammond's Quæres, Quare* 1. per tot. *See alſo* Dr Whitaker *diſp, de Sacr: Scrip: qu:* 6. *contr:* 2. *c.* 6. [c] Hegeſippus. [d] *See L.* Brugenſis *in* Ps. 112. Jo: Scaliger de Emen: temp. l. 6. Beza Ann. Maj: in Mat. 26. 20. Druſius Præterit: l. 1. in Mat. 26. 30, Ainſworth in Exod: 12. 8. John Balls *Trial of the Grounds tending to ſeparation*, c. 7. p. 106.

To our Eleventh *Argument*, That *a Liturgie is a good help to thoſe that can't pray*: He *Returns four* things. The 1. *That it is rather an hinderance: for, were it not for ſuch Forms, the help of the Spirit of God would be ſought and given. Anſw:* 1. That this oppoſeth all *Forms*, equally with *Liturgies*. 2. What if *that* of the famous *Hales* [d] ſhould be true — *when the Spirit ſtirs up a man to newneſſe of life, it exhibits not unto him an inventorie of his ſins, as hitherto unknown; but, either ſuppoſes them known in the Law of Nature* — ; *or ſends him to learn them from the mouth of his teachers. More than this, in the ordinarie proceedings, of the H. Spirit, in matter of inſtruction,*

[d] *Hales's* Golden Remains, *firſt Sermon on* 2 *Pet:* 3. 16. p. 16.

tion, I yet could never deſcrie? Proportionably to which I *adde*, the *ſpirit* helps to pray, by *directing* to good *forms of Prayer*. Accordingly, 3. the Spirit is our Advocate (*Paraclete*, ſignifies *that*,) in ſetling a Miniſtry to pray and *intercede* for their ſeveral *Congregations*, and enabling them, even in the *Apoſtles* times, to *form a Liturgie*, to continue in the Church, to that end, and thereby *helping our infirmities*, and teaching us to pray, as we ought [a]. 4. Some may not know what *things* to ask for; now, the *Text* in *Rom*: 8. 26. *imports*, that the *Spirit* helps us, in the *latter*, as when we *pray*, but know not our ſelves what is *beſt*, nor conſequently, what we ought, to pray for, *particularly*, (*health*, or *wealth*, or *honour*,) then *Chriſt* joines *His helping hand* [b] to *ours*, joines *His* prayers to *ours*, (for *that*, which he knows, we moſt want,) and ſo, helps, to *relieve* us, in all our diſtreſſes [c]. Now, the *Spirit*, or *Chriſt* thus ſuggeſting a wiſe *choice* of the *matter*; words, phraſes, order, method may ſtill *need*, and be *advantageouſly* ſupplyed by *Forms* or *Liturgies*, and without thoſe *helps* will be wanting, in many, who yet are *worthie Chriſtians*.

[a] *See Practical Catechiſm, l. 5. Sect. 3. p. 401.*

[b] συναντιλαμβάνεται, *joines in relieving.*

[c] ταῖς ἀσθενείαις, *(by us) rendred, infirmities.*

His ſecond *Return* is, by a *Dilemma*, *Becauſe they help neither thoſe that have no grace, nor thoſe that have grace: Not the former, for what good will Crutches* (ſaies he, *ſcurrilouſly*) *do to a dead man, as every graceleſſe man is?* But, to this I, eaſily, *Anſwer*, 1. That this will *exclude all prayer*, whether *ſtinted* or *conceived*: for, what *abilitie* hath a *dead* man, or what good doth it to him, even all prayer put-up by *himſelf*? He's *dead*, he can't *conceive* prayer, and 'tis not *conceived* how he *ſhould*, or even ſo much as *ſpeak* or move his *lips*. All the *Contra-Remonſtrants* [d] (of which number I oft *diſcover* our Author to be) aſſcribe no more unto man in the work of his *regeneration* (which *confines with* this matter,) than they aſſcribe to him, in his *generation*, or *reſurrection*.

See Dr Hammond in Loc.

[d] *See* Collatio Hagienſis.

For, they ſay, [e] *As no man contributes ought of his own to his birth, or to his raiſing from the dead; ſo alſo to his converſion no man contributes*, or confers; *but it's the meer work of the grace of God in Chriſt, which works in us, not onely the power of believing, but alſo faith it ſelf.* Again, he's *dead*; and *Donteclock*, * "counts all his "*beſt endeavours*, which tend to his *ſalvation*, to be *vain, fruitleſſe* "and *conducing* more to his *hurt*, than *benefit*, before *faith* and the "*ſpirt* of *regeneration* by *unreſiſtible* operations (for, ſo, 'tis *obvious*

[e] Sicut ad nativitatem ſuam——

"and

" and necessarie to understand his *meaning*) are *infused* into him a. 2. But, whereas he saies, *every natural man is dead, citing Eph: II.* 1, 5. I might say, that *Symbolical Divinitie is little Argumentative.* 2. The same *Apostle*, afterwards, saies, that *they are* but *asleep* b (speaking of the same, *dead* men.) 3. I ask, are we all *Heathen?* for, *such* these were, of whom the *Apostle* speaks. *You Heathens lying like so many carkasses, desperately gone in all kind of sins, but which state you had contracted by* walking, v. 2. That is, *for many years together living formerly, and securely going on in the epidemical sins of the nations, the custome of the Gentile World.* 4. I deny not, that without *Christ* we are rightly said to be *dead in sins*; yet, 'twil be *rashnesse* to affirm, all that are called by the *Gospel*, to be altogether *without Christ.* 5. I say, all *unregenerate* persons, indeed, are *dead*, but in a *figurative sense.* 'Tis certainly true, no *unregenerate* person lives *in Christ*, even because he wants *faith*: mean while, how will it be *proved*, that we all lost this *faith*, or the *power* of it, in *Adam*, so as to be said, to *be dead* to it, by our *nature*, properly so called? This is easily *appliable* to the *case* before us. But, 'twill be *farther cleared*, by our *Answer* to his third *Return*, which is,

a Concludimus omnem zelum, omnemq; curam quam promovendæ salvis suæ homines adhibent, vanam & frustraneã esse, magisque obesse quàm prodesse, ante fidem & spiritum renovationis.

b Eph: 5. 14. *See* 1 Tim: 5. 6.

3. *If he have grace, he wants no crutches, because he's cured.* To which we say, 1. That his so oft mention of the (*wooden*) Metaphor (crutches) *imports*, that, naturally, we are onely *debilitated* or *maimed*, not *dead*; and, do's not this *crosse* with what he said before, *That we were dead?* 2. *Crutches* implying but *impotencie* and *imperfection*; there may be many so *impotent* and *imperfect* in Grace (*Babes in Christ, Lambs of the Flock,*) as to need *helps*, which, at their very *weakest*, they are not so *dead*, but that, by the *preventing Grace* of Christ, (which *offers* c *it self to all*, for their *quickening*,) they may make use of. 3. It *may* be, and *is*, often, *so*, that a man may have excellent *sentiments*, and very *gratious conceptions*, which yet (wanting *utterance*, and *command* of expression or *phrase*,) he cannot *meetly* d expresse, and herein a *Form* will stead him very much, that he *be not rash with his mouth* e. 4. The Service of God, in great and *solemn Assemblies*, exacts greater *maturitie, solemnitie, decencie* and *exactnesse*; therefore, a well-formed *Liturgie* is *highly requisite*, in this *case*; which we shall, farther, speak unto, when we have heard

c Omnibus offertur Dei misericordia. Nemo illius expers est, nisi qui renuit; S. Bernard, Serm. 1. in Purif. Mar.

d Fieri autem potest, ut recte quis sentiat, & id quod sentit polite eloqui non possit, Cicero Tusc. Quæst. l. 1. mihi p. 3.

e Eccles. 5. 2.

His 4. *Return*, which is, That *if the lame should use it, yet no reason,*

ſon, why the cured, alſo, ſhould. To which I *oppoſe* the Reverend *Calvin*'s ſo-well-known ſaying. a *Quod ad formulam precum*, &c. (which I have ſet down, *above*.) Whereby appears, that there are other reaſons than the being *lame* (the *obviating* novellizing in *ſome*, and that the *Conſent* of the Churches may have the more certain *Conſtat*;) why theſe *Crutches* (as he *will* call them) ſhould be (under *obligation*, to be) *leaned*, or *walked on*.

a *Epiſt.* 87.

And, *thus*, we have *routed* all his *Parade* of *Anſwers* to our *Arguments* (ſo *many* as he's pleaſed to *muſter*, and *accouſtred* or furniſhed with *weapons* ſo very much *rebated* in their *edges*, as he thinks *good* for his *intereſts*;) and are, now, to *attaque* another *Bodie* of *Arguments* againſt our *particular* (venerable) *Book*, which by *Puritans*, and (their *ſpawn*) *Browniſts* and *Phanaticks* of all ſorts, on *one* ſide, and the *Papiſts* on t'*other* (like our B. Lord *between two thieves*) has been and is, ſtill, *crucified*. This *Body* of *Objections* is *levied* (in part) out of *Smectymnuus*, under the *high ſtyle of Godly and learned Presbyterian Miniſters*. To which *Character*, we ſhall ſay but this, That [*Godly*] is oft the *Badge* of a *Partie* or *Faction*; but, Chriſt has given us a ſure *Characteriſtick*, S. Matth. 7. 20. And, *theſe* we *know by their fruits*. For the title [*learned*,] its a very *modified* one as applied to *ſome* men, and there are, that are *learned* (as *Curio* was *eloquent*) *to the publick miſchief*. b Well, the *Iſſue* of this *Club of Divines* is now, again *midwiv'd* into the World, to *annoy truth*, *peace* and *order* ('Twere well, if the *Antidote* were republiſhed, alſo, That the *Children of this world* (too much ſo, in ſome particulars) might not be more *diligent* than the *children of light*.) But, out it's come, with a ſtrange *Metamorphoſis*, of a *Hill* c or *Street* into a *man*, *Mars's-ſtreet* or *Areopagus* put for the *Severe Judges*, that *ſate* in the *Place*, ſo ſtyled.

b malo publico.

Πολλοὶ πολυμαθέες νῶν ἐκ ἔχουσιν, Democrates. Ἐτ, Πολυνοίην, ἐ πολυμαθίαν ἐπέειν χρή, *Id.*

c Areopagi *for* Areopagitæ. *It was a conſtitution of theſe admired Sons of Juſtice, the Areopagi. p.* 1. *And this piece of* inerudition *is well (I wis) excuſed, by citing of* Chaucer's *writing* ſemyramus *for* ſemiramis, &c. *See their* Animadverſions upon the Remonſtrants Defence *againſt* Smectymnuus, p. 6.

After his *Laudative*, and the enumeration of the particular *Names* of this *zealous Cluſter*, he produces their *Arguments* againſt our *Liturgie*, whereof

The 1. is, *That it ſymbolizeth or agreeth ſo much with the Popiſh Maſſe, as that the Pope would have conſented to the uſe of it, might he*

but

but confirm it; and, *that K. Edw: 6th told the Devonshire-Rebels* (*contending for the Masse*) *that, though it seemed to them a new Service, 'twas indeed no other than the old*; *and, therefore, if good in Latine, good in English.* To which, I *say*, I (and tis appliable to *all* his *Reasons* following;) that *this*, and the rest are used, onely *ad conflandam invidiam*, and *more* to *intangle* or *insnare* weak people, and breed *scruples* in their minds. For, to *them*, that look at, or *behold* all *Liturgies* as *images* or *inventions of men* forbidden, in the *second Commandement*, this *Objection*, and the *others* that follow, are perfectly *insignificant*, in *sober* reasoning. But, (more particularly to *this*, and the following *Reasons*) we say, 2. that 'tis *childish*, to think, that *Truth* is to be *measured*, by its *opposition* to the Church of *Rome's* Religion, and that the more *distant* we are from that *Church*, the more *truth* we possesse. 3, It is *grosly* false, that it *symbolizeth* any farther with the *Portuis* or *Masse*, than *these* agree to *sound* doctrine and *devotion*: The *matter* thereof consisting of 1. Scripture-*Readings* in a *known* tongue; 2. Invocation of *God* in the sole intercession or mediation of *Jesus Christ*, and not 3. Upon *Angels* or *Saints* departed, 4. For the *living* and not for the dead. 5. The *right* administration of the *Sacraments*, and *Psalmodie*. Now, are these things *Popish*? Is the celebration of the *Eucharist sub utrâq*; (both with *bread* and *cup*,) in remembrance of Christ's death and passion b, *who by one oblation of himself once offered hath made a full, perfect and sufficient oblation and satisfaction for the sinnes of the World*; is this (I say) any peice of the *Masse*, or is not *that* (*in* the *propriety* of the *now*-use of the *Word*) put for (what's quite *contrary* to *this*) [1] *unbloody* [2] *sacrifice* of the Body of Christ, which the [3] *Preist* doth [4] *continually* offer up for the quick [5] and *dead*. Whence it followes, 4. That the *matter* is *good*, and if the form of words should be *allowed*, to be taken out of the *Masse*-Book, what the *least* blame can there be *affixt* on that? Will *expressions* derived from even *Heathens*, and used in a *Sermon* (which to doe, is very *lawfull* c, not being used, for the expressing any *evil* or *erroneous* matter, supposed and *proved*, to be left out,) conclude the *Sermon*,

a Cambden in Anno 1560

b *See the Office of Communion.*

c *See Bishop Andrewes's Serm: of Worshiping Imaginations*, p. 31, 32. Egeon Askewe's *Apologie for the use of the Fathers and secular learning in Sermons, published* 1605. Bishop King's XLth *Lecture on Jonas*.

Dr Fleming (*saies my Authour*) *in an Excellent Universitie-Sermon determined it* lawfull: so (*saies he*) *did* Dr House *against* Dr Reynolds, *who upon this Sermon disclaimed the contrary opinion. See all this in a little Book called*, A Brief View of the state of the Ch. of E. as it stood in Q. El. and K. Ja. Reigns, *by Sir John Harrington*, p. 153, 154, 155. *See also* Dr Chaloner's *Sermons, Serm: on Tit.* 1, 13. p. 6. &c.

wherein

wherein they are *respersed*, to be *Heathenish* or the device of an *Heathen*? Whereon I frame this *Dilemma*, if our *Liturgie symbolize* with the *Popish Masse*, it do's so, either in respect of the *Matter*, or the *Form*. Not of the *Matter*: for, that which duly *brooks* the name of *Popish* (or, as they'l have it, *Anti-Christian*) the *foul* and *grosse errours*, are *expurged*. Not of the *Form*: for, *order* and *phrase*, is not, properly, *Anti-christian* or *Popish* (in *that* sense.) 5. The *agreeing* of our *Liturgie* with the *Masse*, in all things but the *crasse errours* thereof, speaks the *Composers* of it, to have *title* to Christs *blessednesse*, a *Blessed are the peace-makers* or the *peaceable* (for, so, the b *word* will signifie:) which words are, also, a sufficient *Warranty* for any, to endeavour peace, to *repair the breaches* in the Church, and to *make* c *Jerusalem a City, which is at unitie in it self*; when it may be done, without any *breach* of *charity*, or *wrong* to *Faith*. Well! say *they* what they *will*, that *hunch* d *away peace with both elbows, and would have our divisions and quarrels* e *eternal* (as *Grotius* speaks,) 'tis an *amiable* thing to *live peaceably with all men, as far as it is f possible, and as much as in us is*, and to make no *wider ruptures* in Christ's *seamlesse coat*, than is of *rigorous* necessity. 6. About the *Popes consent* to the *confirming* our Liturgie, when I have *Answered*, That acts of this nature, or perhaps for their *turn* at all *points*, the *Popes* have been willing, to *multiply* above what was required or necessary, to gain *consideration* and honour, and farther advantage to themselves; let g Mr *Ball* tell them, *That the Papists can't sincerely approve our publick Service, but they must condemn and detest their own, their prayers in an unknown tongue, their praying to Saints departed, much more to feined Saints; their receiving in one kind; their unbloody sacrifice; their real presence*, &c. *And if for the first* 11. *years of Q. Eliz. the Papists came to our Churches and Service, what can we* (saies he) *think, but that the hand of the Lord was with us at that time for good, when without division we sought him, and he was pleased so to honour us, that our Adversaries should at least feignedly submit themselves*? We *say*, that the *English Liturgie* gathered according to the *Modules* of the *Fathers*, the most pure of them, is

a S. Matth. 5. 9.

b Εἰρηνοποιοί

c Psal. 122. 3.

d Pacem utroq; cubito proturbant.

e Qui æterna cupiunt esse dissidia; *Votum pro pace Ecclesiæ.*

f Rom. 12. 18.

g *Tryal of the grounds tending to separation, c. 8. p. 152 153.*

We do not, like the Israelites, *borrow any* Jewels *of the* Ægyptians, *but like* Laban *to* Jacob, *we search their houses, to see what* Jewels *they have of* ours, *which were left us by the* Primitive Fathers. *And, dare be bold to say as* Laban (*with a far* better title) These Ceremonies be my Ceremonies, these prayers be my prayers, *as he of his daughters, &c. Mr* D. Wh. *Vind. of the Form of C. Prayers, p.* 36.

not

not a *collection* out of the Romish *Missal*, but a refining of that *antient Liturgie*, which heretofore had been *stained* or *impurated* by the *Masse*; those things being *justly* cast out, which were *unjustly added*, to the Liturgie of *purer antiquitie*. No *translation* of the *Masse*, but a *restitution* of the former *antique liturgie*, with the *insertion* of diverse *Prayers* used by the H. *Antients*, *conformly* to Sacred *Scriptures*.

His second *Reason* (out of *Smec:*) is, *Because it was framed on purpose to bring Papists to Church*: *Answ*: 1. That this sets a good a *character*, both upon the *Composers*, and the *Composition*, that *They* designed, and *It* was framed, and *both*, *so*, as not, in the least, prejudicing *Truth* or *Charitie* (to the Protestant English,) to *convert* any b to *turn them from darkness to light*. 2. The aime of our *Reformers* was, to compose a *publick Service*, and *Polity Ecclesiastical*, conform (as neer as they could) to the *Primitive* Church, that so all the *Children* of that *Church*, enjoying such a *Liturgie*, &c. might serve *God purely* and like the H. *Primitives*. *We*, c saith the excellent Bishop *Jewel*, *came as neer as possibly we could, to the Church of the Apostles, and of the Antient Catholick Bishops, and Fathers, which we know as yet kept her integritie, and was, as Tertullian speaks, an uncorrupt or pure Virgin, not yet defiled with idolatrie, nor any grievous or publick errour: nor onely our Doctrine, but also our Sacraments, and the Form of our Publick Prayers, we have directed or framed to their Rites and Institutes: and, as we know Christ, and almost all the pious to have done, Religion by them* (Papists) *foully neglected and depraved, we have recalled or brought back to its origin and first beginnings*. 3. What the *design* and *processe* of our old *authentick legal Reformers* were, *malevolent* and schismatical *Smectymnuans* must not teach us. We have it told us by a man, that will *strike scale against* six hundred of them, the most candid, *veracious*, profoundly learned Mr *Hooker* d.

a *If* S. Paul, *by being a* Jew *to the* Jew, *could hope to gain the* Jew, *why should not we* (*without being* Papists *to the* Papists, *but only* Christians *wherein they are so too*) *expect to gain the* Papists *also? View of the New Direct.* p. 63. *Sect.* 15. *See also* p. 62. (*most satisfactorily.*)

b Act. 26. 18.

c Accessimus autem quantum maximè potuimus, &c Apolog Ecclesiæ Anglicanæ, *mihi.*

d Eccl. *Pol. l.* 4. Sect. 14. à p. 163. ad p. 168. *where* (p. 165.) *he considers this Objection of* T. C's. *producing.*

His Third *Reason* is, *Because it is so much idolized, called* Divine Service. *Answ.* 1. Was there never a *Parliament* in the World, *idoliz'd* by its *Adherents* (Mr P. among them,) and, yet, sure, its whether admirers or *adorers*, thought not *meet*, that It should be *abolished*,

abolished, or suffer an *Ostraciſme* or *Petaliſme*? were there not ſome *Miniſters* (*Smectymnuus* as *chief*,) that were *idolized*, all their falſe *tendries* and *heterodoxies* ſwallowed without all *diſcretion* or diſcuſſion [a], as the very *Oracles of God*, and with as *implicite a faith* as any propoſition (whatever) of the Romiſh Church, is entertained and believed by any of the *Bigots* of that *Perſuaſion*? And yet *theſe* men *paſſe* with Mr **P.** for *learned and Godly*, and not to be *deprived* or *ſilenced*, I warrant you, by his good *will*, unleſſe (what *report* ſpeaks him,) he be turned *Anabaptiſt*. Nay, was not *Preaching idoliz'd* alſo, getting the *Monopolie* of all Gods ſervice, (and as *Moſes's Rod* the *Egyptians*-theirs,) *ſwallowing* them all up; the wretched, fanatical, *Roſicrucian*, *chymical*, *chimerical Pilpetings* of ſome heterodox and ignorant *plebeian-ſpirited Pulpiteers*, in ſpecial? Muſt *Preaching*, therefore, be put down, and the *wooden Bells* (in that H. Martyr's phraſe) every where *continue without Clappers*? 2. But, we ſay, it's no more, than we *muſt* or *can* expect, that *ill-talented anti-intereſted* perſons ſhould *account* every thing, which they *diſlike* and *damne* (and would *idolize*, in *one ſenſe*) to be too much honoured, and *idolized*, though (*indeed*) it have but a *juſt* proportion and *pitch* of reſpect and *reverence*: And, this is the very *caſe*, here. 3. And for his mention of *Divine Service*, in this matter, 1. I am ſure, it has as *good title* as his, nay, as any mans *Sermons* have, to be enſtyled, *the Word of God* (I may without violation of *modeſty* ſay, a *better*.) 2. *Divine Service*, is no more than the *Service of the Divinitie* or of *God*, and then, ſure, the words have nothing, that too much *aggrandizeth* the Book. We need not adde 3. that 'tis not unordinarie, to find *Caſaubon*, *Salmaſius*, *Scaliger*, *Grotius*, [b] &c. to be called *divine* men, without any *exception* to the title or *Eulogie*, and, then, in *this* ſenſe alſo, I ſhould well *hope*, our *Book*, might be called, *Divine Service*. 4. His idle *ſtorie* I let paſſe, and believe the man ſaid *honeſtly*, and nothing *amiſſe*. 5. So, I need not alledge (to *ballance* this *ametria* (if *ſo* it be) the immoderate *ſcorn* (*Antiochus's tearing the Law*) and *villanious* uſage, that (*precious*) *Book* hath found, (even in a moderate *Adverſaries* judgment too too *extreme* and *vile*.)

a Beloved, I ſpeak it confidently, that the greateſt part of the deſerters of the Ch. of E. are more, at beſt as much, lyable to a charge of implicite faith, *as any Romaniſt whatever; the having mens perſons in admiration, having clearly (I had almoſt ſaid,* alone) *ſeduced them into their ſchiſm, errours, and hereſies: of which (I am ſatisfied) they are never able to give any rational account, beyond the credit of their teachers, who to them are* Scripture, Canons, Church, *and what not*, Mr Jo: Martin, *in his (excellent)* Sermon, *called* Hoſannah, p. 24, 25. b *Divine* Auguſtine, *divine* Druſius, *See* Keller's *Miſcellanies*, & alios, Divinitas dicitur orationis, libri, rei geſtæ, hominis & aliarum rerum, Vivis in *Aug*: l. 7. c. 1.

His Fourth *Reaſon* (from the *Brotherhood*) is, *Becauſe many diſtaſt*

Lit: not faultable because distasted, *nor because it* differs *from* other. *distast it. Answ:* 1. Alas! their *palates*. But 2. (and *seriously,*) his pen speaks too *short*; He should have spoken in the more *amazing* (because more *Scriptural*) *Phrase*, and have said, *Many were offended or scandalled at it*. But, then 3. this signifies, but that they were *displeased* with, or *angrie* at, it (not, in the onely *Scripture*-sense of *scandal, made to sin by it* a;) and, then, *his* distinction may well take place; *There are two sorts of men,* 1 *some are angrie, and* 2 *some care not* (or, have no *reason* to care) *for it*. 4. It's *pitcous*, I must straight *forgoe*, what another takes *distast* at. 5. There's an 1 offence *given*, and an 2 an offence *taken* onely; the *distast* or *offence* from the *Book*, is to be *arranged* to the second *member* of the *distinction*. 6. We are *offended* with their *Church Polities*, their *exterminations of Bishops*, their unsound *Articles* of Doctrine, their discarding of *Tythes*, the *unprimitiveness* of several matters, in their Church-Establishments: must we, therefore, *denounce war* against them (preach *Evangelium armatum*, as *Ronsard* said of *some body*) and make them forgo their *settlements*? 7. The *loyal* Sons, and Daughters of the Church (which were, once, the more *numerous*, and, I am sure, ought, ever, to be the more *considerable*) will be *distasted*, if these things be *taken away*. And is not (in all *congruitie* of reason) more *regard* to be had of a *Son*, than a *Rebel*? 8. Several great *Clerks* beyond Sea have highly *approved* our *Liturgie* (not to speak of our *Church-Government*, by numbers of them highly *approved*, and earnestly *wished* b,) *Casaubon, Gilbertus*, &c. as in the *Preface*.

His Fifth *Reason* is, *Because it differs much from Liturgies, in other Churches,* c *which yet are not enjoyned. Answ:* 1. Why should *our* Liturgie be more taxed for *disconformitie* to *theirs*, than *theirs* for not *symbolizing* with *ours*? And, 'twill be an *unreasonable begging of the Question*, to say, *theirs* are better than *ours*, when the highly learned Monsr. *Casaubon prefer'd* it, not onely to his *own* (that of the *French Protestant-Churches*) but to all, that ever he *saw* or *heard* of, in *modern* times: when, *again*, 'twas part of Dr *Featleys Manifesto* d and challenge, *That the Common-Prayer-Book of England is the most compleat, perfect and exact Liturgie, now extant in the Christian World*; and, much to the same purpose, has *Bishop Gauden*, in the *some small additions retaining our forms.*

a *See Doctor Hammond, of Scandal, p. 26. § 10. and p. 35. § 33. &c. See also Dr Taylors great Exemplar, Part third. Discourse 17. Of scandal, or Giving and Taking Offence, p. 462.*

b *See Bishop Hall's Episcopacy by Divine Right, Part 1. § 3. & p. 10. ad p. 17. See in my Preface.*

c *The Liturgie of Scotland composed by John Knox, is observed, to be, in many things, like ours. Some of their forms of words are directly all one with ours, others with*

d *Dippers dipt, p. 81.*

words our *Margin* exhibits. And 2 it is not *out of all diſpute*, that in other *Reformed* Churches, the reading or uſing of a *ſtinted Form* is *not* conſtant, *exacted* a of every *Miniſter*, at *all* times. 3. *Their* practiſe (*one* way or *other*) yeelds but ſmal *comfort* or countenance to *thoſe* men, who condemn all Liturgies, as *vain*, *ſuperſtitious*, *humane inventions*, *a ſtrange worſhip*, *and breach of the ſecond Commandement*.

I do in all humble and conſcientious freedom expreſſe my judgment, as highly approving, yea and admiring (ſince I lately peruſed it more ſeriouſly) the piety, prudence, competency, aptitude of the Liturgie of the Church of England, *as the beſt of any* antient *or* modern, *that ever I ſaw. And, I think, I have ſeen the moſt and beſt of them*; Conſiderations touching the Liturgie, p. 30.

a *Compare the prayer, which* Beza *uſed conſtantly, before and after Sermon with the* Geneva-Common Prayer Book. *See Mr* Joh. Ball's Tryal, &c. c. 7. p. 121, 122.

He *adds* (as of *himſelf*, *now*, but the Aſſemblers *Directorie* hath the ſame *Exception*, and, before them, alſo, it was that of *Johnſon*, *Greenwood*, *Robinſon*, &c. and all the *rable-rout* of Sectaries) a Sixth Reaſon, *Becauſe it tends to maintain a lazy*, *ſcandalous Miniſterie*, *Anſw*: 1. That there is *no affinitie* 'twixt a *Liturgie* and an idle *Miniſterie*. For, in the *Primitive Church* the *abettours*, *maintainers*, and, in part, *deviſers* of *Liturgies*, have and *will* (when the names of *their* and *Liturgies* enemies ſhall be forgotten, as their *carcaiſes*) be of ever precious and *ſweeteſt* memorie, and *renown* for their *unceſſant* and indefatigable *labours*, in *preaching*, &c. S. S. *Cyprian*, *Ambroſe*, *Chryſoſtome*, *Auguſtine* were ſome of the *Hero's* I mean. Oh! their *learning* and *zeal* (confeſſed by the *Adverſaries!*) [*Ye heard yeſterday*, *ye ſhall hear to morrow*] how *rifely* do they *occurre* in their *Sermons* or *Tractates* (as they call their *Sermons*!) S. *Auguſtine*, even to extreameſt *ſickneſs* preached in his Church, cheerfully and boldly, without any *intermiſſion*. And, others, *before* and *about* thoſe times, are famed for the like *induſtrie*; but, all this while a *Liturgie* was in uſe. Likewiſe, they *preſſed* the knowledge of *Scriptures*, *reſidence*, *diligence* in reading, *meditation* and *inſtruction* of the people, as *neceſſarie* duties. When Religion was *reformed*, in thoſe whom God ſtirred up to that *work*, how *ſtupendous* and even *miraculous* was the *pains* and induſtrie in *preaching*, and yet generally, they *liked* and *framed* a publick *Form* of ſtinted *Liturgie*. 2. The *Directorie* as little provides againſt *a lazy Miniſtry*: for, *as* a many Miniſters that are *for that*, uſe ſtinted *Forms* of Prayer (yea and they that would be *thought*, to pray *extempore*,

See Guilielm: Agallonii his Letter or Tract to the Aſſembly, in which, toward the cloſe, he ſpeaks, in defenſe of ſet Forms. (The Book is, alſo, in Engliſh.)

See S. Aug. Tract 9. in Joh 8. 12. & 16. & 21, 29, 35, 37, 50. Poſſidonius in Vitâ Aug. c. 21 &c. Aug. de verb: Domini in Evang. Ser. 15. De verb. Apoſt Ser. 5, 6.

tempore, make (ſundrie) *that* ſhew a by ſome number of *penned* prayers, which variety, they would fain have *venditated* for *extemporarineſſe*;) *ſo* 'tis but turning the *heads of Prayers* laid down *directionwiſe*, in the *Directorie*, into a *formal* Prayer (which the Compoſers *ſuſpected* would *happen*,) and the *matter's done*, without any more a-do. 3. The *Liturgie* is complained of, b. for the *tiring burdenſom* length of it, and can he be *lazy*, that *conſcientiouſly officiates* by it, and *loves* ſo to do c?

a See the ſweet and ingenious Tract, called England's faithful Monitour & Reprover.

b See Hooker, l. 5. § 32. p. 205.

c Nor doth the Directorie *ſecure any from* lazineſſe, *ſeeing nothing but* lungs *and* ſides *may be uſed in the deliverie of any* extempore *prayer*; See Fullers *Ch. Hiſt. B.* 11. p. 223.

To his Seventh *Reaſon* drawn from *the ſufferings of ſome whom he'l term Godly*, I have ſaid enough *alreadie* d, and ſhall *adde* no more, meerly out of *ſtudie* of all *poſſible brevitie*.

d Anſw. to Reaſ XIV.

His Eighth is, *Becauſe it hath tended to harden many Papiſts in their falſe Religion, as ſeeing us come ſo neer them. Anſw.* 1. How *neer* we come *to* them (or, rather, how *maignly diſtant* we are *from* them) appears, in good part, by my *Anſw.* to his Firſt *Reaſon* againſt our *Book*. 2. By a Βιαιον or *Violentum*, I may argue thus, (upon *better* grounds,) *To come as much of the way*, e *and as neer to an Adverſarie, as truth will give leave, is a mean to* ſoften, *becauſe it ſpeaks and* expreſſes *that lovely*, melting *and* charming *qualitie of ingenuitie and candor*. 3. To oppoſe *all* things *promiſcuouſly* (truth or falſhood, *right* or *wrong*) in an *Adverſarie*, is the *courſe* to harden him in all his *Tenets* and *Practices*. 'Twas the *Summer Sun*, not the *Northern* wind, that made the man caſt off his *Cloak*. 4. Becauſe when he ſees *true* and *Antique* Tenets and *Uſages* equally *impugned* with *falſe* and *novel*, he *colourably* perſwades himſelf, that he has *reaſon* on his ſide, and that his *Oppoſite* aimes onely at his *ſhame*, conqueſt and *vaſſalage*. 5. *That* (as has been ſaid, *above*) is not *alwaies* trueſt, that is remoteſt *from Rome*; and *Truth* is a *Ladie*,

e No Church ought farther to ſeparate it ſelf from the Ch. of Rome, either in Doctrine or Ceremonie, than ſhe hath departed from her ſelf, when ſhe was in her flouriſhing, and beſt eſtate, and from Jeſus Chriſt our L. *and Head*: K. James *Conf. at Hamp. Court*, p. 77. *See alſo Hiſt: of Presbyt.* p. 23.

Whether is a ſervant (*much more, a* Brother) *that is reprehended as much for his* diligence, *as for his neglect, for his* good *and* faithful, *as for his* ill *and* falſe *ſervice, more likely thereby to* amend *his faults, than he that is ſeaſonably and meekly reproved for his* miſcariages *onely? &c. View of the New Directorie*, Sect. 15. p. 62.

Τὸν πρέσβυτον ἐμβεβηκότες πάνυ, S. Ignat. Ep. ad Polycarpum. p. 205. Edit. Vedeliani.

that

that deſerves, *eternally*, to be *courted*, and never *forſaken*, in the leaſt *matter* or *manner*. 6. To what he *annexes*, about *confirming of ignorant ſcandalous people among us, thinking themſelves true Chriſtians, by conforming thereto* (to the *Liturgie*,) I *Replie*, 1 that there may be in *ignorant ſcandalous people*, ſome *good* things, ſome (though *leſſer*) *knowledge*, ſome (though *weaker*) *exerciſe of conſcience*; and if *they* are confirmed in *theſe*, and not in their *ignorance*, *or ſcandalouſneſſe*, by the Book, I pray, where's the *harm*? And, 2 if it ſhould *confirm* them in theſe latter (*worſe*,) it is but by *accident* only, that it do's ſo, by *abuſe* of the holy *Book*; and, then, what by this is *more affixt* on the *Book*, than is *affixable* on the *Judgments*, or even *Mercies* of God, which, *accidentaliie*, *obdure*, and make *wanton*, ſome men? 3. If they would *conform to* that *Book*, I make no queſtion, but they would *be true Chriſtians* (of another gets *Stamp* and *Worth*, than Mr P. and his *fellows*, or his Puritan-*Progenitours*;) and, then, *to think they are ſo*, may be ſo *ordered*, as to have nothing *blameable* in it.

His Ninth *Reaſon* is, *Becauſe it teacheth things, that are heathenish, as to call the Months, Januarie, &c, Daies, Mondaies, &c. from the Saxon-Idols. Anſw.* 1. That (by his leave, *and look again*) this is not to teach *things*, but to *call names* a. 2. Thoſe *names* are very *lawful* and allowable. For 3. no reaſon is there, why the fault of *thoſe*, that *impoſed* theſe *names*, in ſo doing ſhould prejudice *us*, who (as all know) uſe only, by way of *meer diſtinction*, the names, which *they* gave out of *ſuperſtition*. Are *we* culpable of *ſuperſtition*, becauſe *they* were, who firſt invented them? The (πρόσημον) *ſign* and *name* of the ſhip, *Dioſcuri* or *Caſtor* and *Pollux* Acts XXIV. 11. *ſuperſtitiouſly* given thereto, defiles not S. *Lukes* pen, who but *diſtinguiſhes* that *Ship* from *others*. If to *Daniel* there had been given no *other* name, but onely *Belteſhazzer* b, in honour of the Babylonian *Belti* c, ſhould the *idolatrie* of the *namers* cleave to every one ſo *terming* him by way of *perſonal difference* onely? *Were it not*, ſaith *Hooker* d, *to ſatisfie the minds of the ſmple ſort of men, theſe nice curioſities are not worth the labour, which we beſtow to anſwer them.* 4. But, he adjoyns, that *we uſe Jewiſh names, as Prieſts,*

a S. Luke *complies ſo far with cuſtome, as to cal* Mars-ſtreet, *and the* Areopagite. *Conſider theſe following names retained after Baptiſm* Dionyſius, *Act.* 17. 33 Apollos, 18. 24. Phebe, *Rom.* 16. 1. *and* Hermas, Hermes, v. 14. Epaproditus, *Phil.* 2. 25. Epiphras, *Col* 1. 7.

b H. Dan. IV. 5. c. Vide Scalig. de Emend. Temporum, l. 6. p. 377. d Eccl. Pol. l. 5. Sect. 13. p. 206.

Altars,

Altars, Sacrifices. Anſw: to the *firſt* of thoſe three words, 1. We uſe *Miniſter* as oft as *Prieſt*, and why ſometimes *one*, ſometimes *another*, let him ſee in Dr *Sparrow's Rationale on the Common-Prayer-Book** ? The word *Prieſt* is not *Jewiſh*: for *Prieſt* is the Engliſh of *Presbyter*, and not of *Sacerdos*, there being, in our *Tongue*, no word in uſe, for *Sacerdos*; *Prieſt*, which we uſe for *both*, being improperly uſed for a *Sacrificer*, as *Sacerdos* ſignifies, but naturally expreſſing a *Presbyter*; the *name* whereby the *Apoſtles* call *themſelves*, and thoſe which *ſucceed* them, in their charge. For none can denie, that our word *Prieſt* is corrupted of *Presbyter* a. Our *Anceſtours*, the *Saxons*, firſt uſed *Freoſter*, which by a farther *contraction* became *Preſte*, and *Prieſt*. The *High and Low Dutch* have *Prieſter*, the *French Preſtre*, *Italian Prete*, but the *Spaniard* onely ſpeaks full *Presbytero* b. 3. The word *Prieſt* is a *better* and *fitter Apellative*, than that of Miniſter, for four weighty *Reaſons*, ſet down, c in the learned *Author*, cited in *Marg:* in the ſame *Diatriba*. And yet he *prefers* (as alſo do's Mr *Hooker* d) *Presbyter* (at full) to it; and *this* was uſed, in the ſo much *maligned clamour'd Scotch Liturgie* e. 4. *As* S. *Paul* applies f the name *fleſh*, to that very ſubſtance of *fiſhes*, which proportionably *correſponds* to *fleſh*, though it be in nature *another* thing; *ſo* the *Fathers* call, uſually, the *Miniſterie* of the Goſpel *Prieſthood*, in regard of what the Goſpel hath *proportionable* to antient *Sacrifices*, viz. the *Communion of Chriſts Bodie and Blood*. 5. For any *danger impending* from the uſe of the word; when the *People* hear the *name*, it draweth no more *their minds* to any cogitation of *ſacrifice*, than the name of *Senatour* or *Alderman*, to thought of *old age*. Theſe two *laſt Anſwers* defending the uſe of the *name*, in caſe it ſhould have ſome *connotation*, or *reference* to *ſacrificing*. g 5. *Altars* have *authoritie* from the *Goſpel*, S. Matth. 5. 13. *If thou bring thy gift to the Altar*, &c. Now, that the *Offerings* here mentioned, were not a *Jewiſh periſhing Rite*, but a *dutie* of the *Goſpel*, to continue, (and, *conſequentlie*, the word, *Altar*, muſt be look'd upon, as to continue *name* and *thing*, underthe *Goſpel*;) 'tis underaken to be proved by good and ſolid reaſons by ſome h.

* p. 389, 390, &c.

a *It may not be amiſſe, perhaps, to note, that, within the compaſſe of* 2. §§. *the (old) Tranſlator of* Calvins *Inſtitutions, turns it* Prieſt, *ſix ſeveral times, l.* 4. *Inſt. cap.* 3. § 7, 8.

b *The Reader is intreated, to ſee a Diſcourſe on this matter, in Mr Mede's Diatribes, Diat. on* 1 Cor. 4. 1. p. 315.

c *ibid. p.* 115. *ad p.* 118.

d *L.* 5. *Sect.* 78. p. 417, 418, 419.

e *See alſo* Dr H. Savage, *one of the Kings Chaplains, Of this word* Prieſt, *in his* Reaſons, ſhewing no neceſſity of a Reformation.

f 1 Cor. 15. 39. *See* Hooker, *ubi ſupra*

g *See* Dr Sparrows *Rationale*, p. 259, 260. *where alſo another reaſon is ſet down with theſe two thence extracted.*

'Twill

Why do they use the word Sabbath, *so* superstitiously, *when that is a* Jewish *word? See Mr* Fisher's *Defence of Christmasse-Festival.*

'Twill not be *amisse*, to *touch* at those *Reasons*, which are; [a] that all the rest of the *Sermon* (whereof the *Text* mentioned, is a *part*) is *Gospel*, and of *Duties* obliging *Christians*; therefore, *this*; [b] and, before all the *Precepts*, this *severe sanction* is prefac'd, *Whosoever shall break*, &c. Altars, also, are *authorized* from *Hebr.* XIII, 10. of which saies *Sedulius*, (who lived [c] *An.* 430. and *excerpted* all his *Notes* on S. *Paul's* Epistles from *Origen*, *Ambrose*, *Hierom*, and *Austine*, and, therefore, his *authoritie* is the more *considerable*,) *We* [d] *the Faithful have an Altar, besides the Altar of the Jews, whence we partake of the Bodie and bloud of Christ.* And, *universallie*, the *Fathers* speak of *Altars* every where, in their *Works*, material *Altars*, for improper *Sacrifices*. 6. Concerning the Word *Sacrafice*, Bishop *Andrewes* [e] accounts it an imagination or fancie, to take *Ombrage* at the word. *Many among us*, saies he, *phansie onely a Sacrament in this action* (breaking of bread) *and look strange at the mention of a sacrifice: whereas we not onely use it as a nourishment spiritual (as that it is, too) but as a mean also, to renew a covenant with God, by virtue of that sacrifice, as the Psalmist speaks*, Ps. L. 5. *So our Saviour Christ telleth us in the Institution*, Luk: XXII, 10. *and the Apostle*, Hebr. XIII. 10. *And the Old Writers use no lesse, the word sacrifice, than Sacrament; Altar, than Table; Offer, than Eat; but both indifferentlie, to shew there is both.* For, a *tast*; See S. *Austine*; [f] *Cùm ergò sacrificii sive altaris sive quarumcunq; eleemosynarum*, &c. and *Bede*: [g] *Ecclesiæ mos obtinuit, ut sacrificium altaris*, &c. 7. As to his *Charge* of *Popish* names, *Christmasse*, &c. I say, the *name* is not *Popish*: if it be so deemed, because of the termination, *masse*, I aver, [1] that even *missa* or *masse* is not *Popish* (far antienter than *Poperie*,) it signifying, antiently, the *Worship of God*; [h] consisting in publick *Prayers*, *Thanksgivings*, *Confession* of Faith, *Reading* of the Scriptures, *Receiving* the Eucharist (and, so, the antient *Masse*, and *Liturgie* were the *same*.) But, [2] the *ending* here *masse*, and in *Michaelmasse*, &c.

a See Bellarmine, In Scriptorib: Ecclesiast: See Medes Θυσιαστήριον, p. 8. & alibi.

b Habemus nos fideles altare, &c. in Loc: See Chrysostome, Theophylact, Oecumenius in Loc.

Haymo saies, Altare Ecclesiæ est, ubi quotidiè corpus consecratur Christi.

Remigius, Habemus ergò Altare Ecclesiæ, ubi consecratur corpus Dominicum.

c *Sermon* Of the Worshipping Imaginations, p. 35: *See also his Answer to Card:* Perron, p. 6, 7. d Enchiridii ad Laurent: c. 120. Edit: Danai. e in c. 14. Marci. See Mede's *Christian Sacrifice*, p. 488, 497, 504. f Missam audire dicitur qui Liturgiam auscultat. Missas tenere est Ecclesiasticos conventus agere. *Hence*, Missarum solennia celebrare, *Gratian*: de consecrat: dist: can: 12. S. *Ambros*, Epist: 25. l. 5:

signifies

signifies a *Feast* a; so that, *Christmasse* is the *Feast of Christ*, &c. I need not *adde*, 3 from Bishop *Andrews* b (whose authority he can value, when it serves (*seemingly*) for his turn,) that *Christmasse* (*Christi missa*, all one with *Christi missio*,) is *the sending of Christ*, and, so, it's far enough from the Romish *Masse* or Liturgie.

a *The old Saxon word* mæssan, *from thence the English* Messe *and* Masse *signifies a feast, and accordingly with them, any* holy *or* festival *day, is called* mæssan dæg, Mass-day, *and, so saith* Varro, *doth the* Greek μίσσα, *and the Latin* Messa, *from whence the common word* Mensa *is but lightly removed, and signifies the meat, and not the table onely; and all this from the Latine* Missa, *because* ad mensam mittitur, *it is sent or served up to the table,* Dr Hammonds *sixth Quære Of the Festivals of the Church, Sect.* 56. p. 455, 456. b *In Sermon third, on the Nativitie, on Gal.* III, 4. 5.

His Tenth *Reason* is, *Because it is a verie imperfect Form, there being many things wanting that we ought to pray for*, &c. *Answ:* 1. By reference to my *Answ:* to his *Fifth Reason against our Liturgie.* 2. By saying to his *two Instances* of that (supposed) *imperfection*, [*No Prayer for assurance*; *Nor any for sending forth Labourers*, &c.] that the *former* is not *needful*, nay not *useful* to be prayed for. S. *Augustine* saies c, *Who of the multitude of the Faithful, while he lives in this mortality, may presume himself, to be in the number of the prædestinate? because this is needful to be concealed, in this place* (or, world) *for fear of elation or pride.* Elsewhere, He saith, * That *in the tentation of this life, securitie is not expedient*: * That *none can be secure, save when this life is finished, which is a tentation upon the earth*: * That *those that live righteously and piously are found uncertain of their perseverance it self*: * That *it is profitable for all, or well nigh all, in regard of a most wholsome humilitie, not to be able to know what* (for *qualities* or conditions) *they shall be.* And *Prosper* d hath the *like* in sundry places: So that, instead of any *blame* imputable to our *Book*, in this *affair*, it's highly to be *applauded*, as being a *Transcript*, not onely of *Primitive Devotion*, but of *Primitive Doctrine*, also. And, *let novitie give over affronting Antiquitie.*

c De Correp. & Gratiâ, c. 13. See H. Grotii Animadversiones in Animadversiones Andreæ Riveti, ad Art. IV. p. 18. See also his Disquisitio Pelagiana, p. 129, 130, 131, 132. See also, ib. p. 150, &c.

e 3. Let me *adde* this; How unsafe it is to relie on (what some call) *Assurance*, is too *visible*, by the late *traiterous Regicides*, with

Scriptura dicit, Beatus homo qui semper est pavidus [Prov. 28. 14.] & nunquam est de salute propria mens secura sapientis-quis de perpetua incolumitate securus? Quod si utique non est, sicutineq; esse debet, &c. *Salvian:* ad Eccl: Cath: l. 2. mihi p. 379.

b Ad Objectionem Vincentii XII. Prædestinatio Dei apud nos dum in præsentis vitæ periculo versamur, incerta est. c Definat incessere novitas vetustatem, Dictum Cœlestini P.

whom

whom there was nothing (poor men! I could heartily wish, it might have been *groundedlie, so* a) but *Heaven-ward, ho!* though a company of *facinorous Impenitents.* Certainly, a *gracious* tenour of a *holy* life is (if not the *onely*, yet) the most *sure* and *chief assurance.* b For his other *Instance and charge* of *imperfection* [*no Prayer for Labourers*, &c.] it's, also, utterly *causelesse*: For, has not our *Liturgie* an excellent Prayer *for the Whole State of Christs Church militant here in earth?* and, therein, do's not the Chuch *beseech the Divine Majestie to inspire continually the universal Church with the spirit of truth*, &c? Do's She not pray in the *Collect* for S. *Barnabe's* Day, c That *the Lord Almightie would not suffer us to be destitute of his manifold gifts, nor yet of grace to use them alway to his honour and glorie.* So we have satisfied his *Exceptions*, and challenge him to find any such *Defective Omissions.*

a Utinam nemo pereat, Nazianz.

b Altera est Quæstio de certitudine pro futuro Hic datur magis bona spes quàm certitudo, spes qualis, est in honestâ matronâ, quæ cum semper casta fuerit, etiam in posterum talis esse vult, & futurum esse confidit, ideóque non metuit anxiè ne se maritus repudiet. Hæc spes sollicitudinem & cautionem non excludit. Quamdiu n. vivimus in certamine sumus, ut ait l. 2. contra Pelag. Hieronymus. Bernard. Certitudinem utique non habemus, sed spei fiducia consolatur nos. 1 Cor. 10, 12: Phil. 2. 12. Grot. Annot. ad Cassand. ad Art. IV.

c *See also the* Collect *for* S. Bartholomew's *Day, and others.*

His Eleventh is, *Because there are so many unwarrantable and offensive things therein. Answ:* For his *offensive* things, I have *accounted* (somewhat) in *Answ:* to his Fourth *Reas.* against our *Book.* For his *Unwarrantables*, we'l view them *distinctly*, and applie *Answer* to them, *accordingly.*

The 1. is, *Adding and diminishing from Scripture*, endeavoured to be proved by *that sentence præliminarie to our Book. At what time soever*, &c. Ezek. XVIII, 21. 22. *Answ.* 1. That the *Accuser* knows not what *adding*, &c. is. Let him *learn* it above, in my *Answ.* to's Twenty fifth *Reas.* against *Liturgies.* 2. He *adds* here, for proof, *Prov.* 30. 6. But let him, here, also, take with him *Grotius's Note* on the words, *He* d *adds, that do's otherwise, than God commands.* He brings for proof, also, *Rev.* 22. 18. To which we *say*, 1 What if *that* be onely the *adjuration* e of the *Scribe*, (whereof there are *examples*,) which was the learned Mr *Lively's* conjecture? 2 We say, It is a *symbolical*, and *Prophetical form* of expressing the *certaintie*, and *immutabilitie* of this *Prophecie*; and, that it imports, also, the *absoluteneſſe* and *perfection* of it, in order to *publick* use, that it should be the *one Prophecie* given to the *Christian* Church,

d Addit, qui aliter quàm Deus imperat facit, ut dictũ ad Deut. IV, 2 Grot. in Loc. ἐξορκισμός.

Church, which should bring *Divine Authoritie* along with it, as sent with a *commission* from *Heaven*; and, therefore, now, no *new doctrine* was, *farther*, to be *expected*, by the *Christian Church*, and whosoever taught any, as a *rule* [a] *of Faith and Life*, and pretended *Revelation** for it, should fall under the *censure* denounced on *false Prophets*, Deut. XIII. and under S. *Paul's Anathema*, Gal. 1. 8, 9. Now, let him *applie* this to his *Charge*, if he *can*. 3. To the *particular* place *contested*, I say, 1 'Tis cited according to the *sense*, though not the *words*. And, the same *petulant censure* ever and anon, in *that* manner. [b] For *instance*, see a *pregnant* place, Hebr. X, 5, 6. cited out of Ps. XL, 6, 7, 8. And, this *Answ:* may be *snarled* at, but it can, never, be *rationallie everted*. 2 Thus, 'tis also *ordinarie* for the *Fathers*, not to cite *precisely* the *words*, but the *sense* onely, many times.

[a] *Though many excellent things were written afterwards*, Josephus cont. Appion: l. 1. *and there might be some Prophets after* S. John, *as* Justin *tells us, That the gift of Prophecie remained, in the Church, till his time.* See Dr Hammond *in* Rev. XXII, 18.

[b] *Concerning the several wayes of citing in the N. and O. Testament,* 1 *as to the* words, 2 *as to the* sense *alone,* 3 *as to the* type *fulfilled,* 4 *as to the* analogie, 5 πλατικῶς *or* indefinitely, 6 ἀκριβῶς *or* precisely, 7 ἀθρόως *or* summarily, *See in Bishop* Prideaux *his* Fasciculus Controversiarum, p. 24. *See, also,* Hooker. l. 5. § 19. p. 213, 214. *See also, concerning the place in* Ezek. (*particularly,*) *Bishop* Gauden's *Considerations, &c. p.* 24. *&c. which* Answ. *Mr* Firmin *has not, cannot firmly overthrow.*

The 2. *Unjustifiable* wherewith he charges our Book, is, *Our leaving out many Books of Scripture, never to be read throughout the year*; charging it as *contrarie to* 2 *Tim.* 3. 16: *Answ:* 1. By asking, in the learned *Thorndike's words*: [c] *What will any man say now to the Order of reading the Scriptures, once a year, in the Church? Shall this be the thanks of the Church of England, for renewing that religious Order of the Antient Church, and providing a publike course, for the people to become acquainted with the Scripture, To say, that it is out of the Breviarie or Masse?* 2. Be it known to him, we *leave out* none of the Scriptures, in our yearly *lecture*, or reading of them, as if we thought them not *divinely inspired* or *unprofitable*, but allowing them to be Θεόπνευστοι, we think that *some Chapters* may be well *omitted* in publick, as being either 1 *such* as have been read already, upon which score the *Chronicles* are omitted, being, for the most part, the *same* [d] with the Books of *Kings*, read *before*; or, 2 *such* as having, for the *main*, been read *already*, either in the *same* Book, or some *other*, (the case of certain *chapters*, in some

[c] *Of the Service of God at Religious Assemblies*, p. 403.

[d] So VII. of Nehem.

other Books;) or, 3 *such* as being full of *Genealogies*, a or some other matter counted *lesse profitable* for *ordinarie* Hearers: as, the nine last Chapters of *Ezekiel*, the first eight of the first of *Chronicles*, how would such *Hearers* be *edified* by? Were not men *resolved*, to keep up their *animosities*, though never so *causelesse* and *groundlesse*, they would never quarel, in *this*, and the *like* cases. But, Μῶρον (or, rather, Ἀνθάδη) ὅτε πεῖσαι, ὅτε ῥῆξαί ἐστιν, is a *saying* no *older*, than *true*. 3. With what *brow* (unlesse of *brasse*) dares he say, *we never read throughout the whole year, Levit: Ruth, Ezra, Nehemiah, Esther, Lamentations, Amos, Obadiah, Jonah, Nahum, Zephaniah, Haggai, 2 Thess: 2 John, or even the 3 of John, or Philemon*? Pray, Mr P. look o'r the *Kalender*, and see, whether *these Books* of S. Scripture are not *appointed*, to be *read*.

a *So, for this cause are omitted*, Gen. 10, 11, 24, Exod. 6. *likewise* S. Matt: 1. 1. *to* 18 v. Luk. 3. 22. *to end. Some Chapters are not read, because* Ceremonial, *as* Exod: 25. *to* 32, *and* 35. *to the end o'th Book*. Levit. 1. *to* 18. *and* 21. *to* 26. *also the last Chapter in* Numb. *and those two in* Deut. 14. *and* 23. *So, those are left that describe* Places, Josh. 15. *to* 23. *Those also that are* prophetically mystical, *as* all Salomons Song, *and many Chap. in* Ezek. *especially* 9 *last, and* Rev. 2. *to* 22.

His 3. *Unwarrantable* is, *Grosse alterations and differences, in, and between the Translations, used in our Church, as* 1 *Psal: XIV. in the New Translation there are but* 7. *v. but, in the Service-Book*, 11. But, 1. I ask, Is not that *Surplusage* of 4 v. *Canonical* Scripture; and, then, what *great* matter is it, where they are, (so it be *pertinently*) *inserted* b? 2. We say, the third v. *There is none that doth goods no not one*,] being an *Hyperbole*, which *Paul* also useth of the times before the *Gospel*, was the occasion why, also, those things which follow from v. 13. to 18. *inclusively* were *inserted*, here, into some *Greek* Books, the *Latin* also, *Ethiopick* and *Arabick*. Our *Book*, therefore, has very good *companie*, in doing what it hath done. 3. His next *instance* is in *Ps: CVI*, 30. where, instead of [*executed Judgment*] (*after the Hebrew and Greek. and Numb.* 25. 7, *&c.*) there is, *prayed*. 1 A *heavy* fault, (if *any*.) But, 2 the Hebrew *Palal* will bear *both* significations, *to execute judgment, and to pray*, and *both* are *good*, saith Bishop *Andrews*, that vast *Polyglot*

b *Neither can any* errour *hereby arise, if the* References *be well set in the* Book: *for it is well observed, that the* English references *are better for use than most of the* Genevian Notes, *&c.* Fisher's *Def. of Lit: l.* 2. *c.* 4. *p.* 286.

c *See his Sermon preached in the time of Pestilence on Ps. CVI*, 29, 30. *p.* 160. *and* 164.

The Hebr. *in other places signifies to* pray, 1 Sam 2. 1. *and* 25. Jonah 2. 1. *The* Greeks, *also, translate it as we do* [ἐξιλάσατο] *intimating a* prayer *conjyned to his* valiant act: *by both which he wrought the attonement. And we find not in O. Test. that* Moses *said, I fear and quake, &c.* Fisher's *Def. of Lit. l.* 2. *c.* 4. *p.* 295. *The* Chaldee, *reads*, prayed.

and

and *Critick*. 4. His other *instances* in *Ps. XXII*, 31. 'twixt [*a seed*] and [*my seed*,] in *Ps. XL*, 9. 'twixt [*righteousness*] and [*thy righteousnesse*,] in *Ps. CV*. 25. 'twixt [*God turned*] and [*whose heart turned*] will be *for ever* satisfied, by saying, that the Church intends not to aver, all that is read in the Church, to be *truly translated*; (if so, what had been the case of the *Church Universal*, when it had no Scripture of the Old T. but the *Greek*, and the *traductions* of it c?) 2 Will the *Carpers* at our *Translation* employ *themselves*, and all they can *make* or *procure*, to turn but that *one Book of Psalms*, and *undertake* to put their work, beyond the *Dye* of a considerable number of just *Exceptions*? If they *will*, *I am ready* (saies a learned man) *to forfeit for one*. It is *sufficient*, that what is *read* in the Church is more *fit* for the *edification* of it, than the *change* thereof, whereof S. *Augustine's experience* was, d *Men hear*, saith he, *what they are not wonted to, and are much troubled*. 3 How *shamelesse* a *partialitie* is it, that men should be so *quick and penetrant*, as to see many faults in the Old *Translation* of the *Psalms*, and to passe-by all the *extreme barbarismes*, the *spurious additions*, and the *false translations*, which the Psalms in *Meeter* contain? 4. It was well disputed in the Council e of *Trent*, by *Aloysius* of *Catanea*, from S. *Jerome* and Cardinal *Cajetane*, that no *Translation* is infallible, nor the *Translatour* equally assisted with the *Spirit*, as the *Author*; whence, it is *natural*, to *conclude*, that, if no *Translation* may be *read* in the *Church*, but that which is *free* from *all errour*, then *none* at all ought, to be *read*; for there are *none*, in which there are not *mistakes*. And, 5. those in our *Psalter*, are not *such*, as touch *faith* and *manners*, and other *slips* must be *comported* with, till we have a *translation* given by *inspiration*, as the *Originals*. For, 6. *even* K. *James's Translation*, *elaborated* by so many learned men (xlvii) how many παραγράμματα or *over-sights*, and σφάλματα or *misses* have Dr *Robert Gell* d and Dr *Henrie Hammond* e discovered in it? 7. For the *last* of his *instances* (out of *Ps. CV*, 25.) I think, the *Old Translation* hath done *very well*, in rendring the *place*, according to the *sense onely*; for, the *letter* is apt, to make men account *God the cause and author of sin* (a very *spread* opinion, in our daies.) Now, God did, no *otherwise*, *turn their* (the *Egyptians*) *hearts*, than by *multiplying his People*. As the *dispositions* or minds of men are, so the *works* of God, either make them *better*, or *worse*, f as *fire* softens *wax*, and hardens *mud*. But, the Reader is also 8. and lastly in-

a *See* Bellarmine de Verbo Dei l. 2. c. 6.

b Audiêrunt homines quod non cognoverunt & perturbati sunt, *saies S. Augustine out of his experience*, Serm: cxliv. de Tempore.

c *History of Council of Trent*, by Paolo Sarpio Veneto, l. 2. p. 155.

See Ball of Separation, c. 9. p. 174.

d *Essay on the New Translation*, in Folio.

e *In his admirable*) Paraphrase, &c. on. N. Testament, passim in marg:

f Limus ut hic durescit, & hæc ut cera liquescit. Uno eodemque igni.

created to ſee Mr *Hooker* l. 5. § 19. p. 213, &c. and, The *Rationale* p. 498. ad p. 406. and *Fiſher* l. 2. ch. 5. p. 280, &c.

His 4. *Unwarrantable* is, *Becauſe ſome* (*ſhort*) *Chapters are appointed, to be begun, in the middle of them, deſtroying connexion.* *Anſw.* 1. That thoſe μερίδες a of *Epiſtles* and *Goſpels* are *apportioned* and fitted to the *capacitie* of the *Hearers*, and are ſo far from *diſtracting* or dividing the *mind*, as that they *riſe* and *grow* from theſe *eaſier* things, to matters of greater *amplitude*. 2. Of his *Inſtances* I find not the *latter*, Luk. 2.10. (and he may as well *ſtrike blindfold*, as but *now*, above.) And, for his *former*, out of *Titus* 3.4. (the ſecond *Leſſon* for *Evening Service* on *Chriſt-maſſ-day*;) the beginning of the *reading* is very *apt*, leaving out [*But after that*,] and beginning: *The kindneſſe and love of God our Saviour toward man appeared, not by works*, &c.

a *Portions or ſegms.*

Note, that exceptions are taken to the diviſion of the Bible into Chap: and verſ. in ſeveral places.

His 5. *Unjuſtifyable* is, *The appointing many Chapters to be read out of the Apocrypha, when yet in Pref: to the Book, it's ſaid, That theres nothing ordained to be read, but the Scriptures.* *Anſw.* 1. That, herein, alſo, we imitate the *Antient* Church, which avowed the *Apocryphals*, to be read, for the directing of *Manners*, though not as *a Rule of Faith*; and, this is one of the *faults* b *and novel ſingularities* of the (*illegitimate*) *Directorie*, that it *interdicts* all parts of the *Apocryphal* Books. 2. Let it be ſhewed, that nothing is to be *read* or *heard*, in the *Church*, c but what is of *inſpiration* of the H. *Ghoſt*. If ſo, 3. what will become of a number of *good Sermons*, which, though ne'r ſo *good*, 'twill be too great a *daring*, to ſay, they are *inſpired*? 4. Let it be conſcientiouſly (with *reaſon*, and without *prejudicacie*) inquired, Whether the reading of *them promote* or *hinder* the Churche's *edification*. *In which reſpect*, ſaith a learned man, d *ſo far is it from me, to put out ſome Apocrypha, that I would rather put in the firſt of* Maccabees, *as deſcribing the fulfilling of ſome of Daniels Prophecies* e, *and the then-State of Gods people*. 5. I ſhall

See Dr Edward Kellets *Miſcellanies of Divinitie concerning the Apocrypha*, l. 2. c. 16. p. 145, 146, & l. 3. c. 2. p. 183.

b *No wiſe or good man ever did it,* (or *needs to that end*) *ſaies* Dr Gell, *Pref. to his Eſſay on New Tranſlation.*

b *Not onely the Books called Apocrypha, but* Clement's *Epiſtle* (Euſeb. Eccl. Hiſt. l. 4. c. 23.) *and the* Lives of Martyrs *were read*, Con: Carth: III. c. 47.

d Thorndike *Of Service of God at Religious Aſſemblies*, p. 404. e *It is a Key eſpecially to* 8. *and* 9. *Chap.* f So Wiſdome (c. 16, 17.) *opens the ſtorie of* Exod. *about the ten* Plagues. Eccleſiaſticus *is a Comment to* Proverbs. *The ſixth of* Baruc *is a* moſt famous Epitome of ſundry things in Moſes, Pſalms, Prophets, *againſt Idolatrie*, Fiſher *Def. of Lit. l.* 2. c. 1. p. 215, 216. Scaliger de emendat: tempor: l. 5, ſaith, *The firſt Book of the Maccabees is* opus eximium. *Again*, Tu preſtantiam hujus libri jam dudum ſcis. *in Epiſt. Druſio.* *See Alb. Genilis upon it, exquiſitely defending it.*

not

not *ask* (as one, and he a knowing Protestant, do's,) What *reason* is there, why the *Song of Salomon* should be *Canon*, and other useful *Books*, that bear *his name, Apocrypha?* Why the *Revelation* put into the *Canon*, CCC. years after *Christ*, and some *Gospels* (bearing the *Apostles* names) left out; but the *Authoritie* of the *Church? I would not believe the Scripture*, saies S. *Austine, did not the Churches Authoritie move me.* 6. Its *acknowledged, that* those Books are *holy, ecclesiastical* and *sacred*; *that* to term them *divine* (as, in *excellencie*, next to the *properly-so*-called,) is not to *exceed*, in *honouring* them; yea, even *that* the *whole* Church, as well at *first*, as *since*, has most *worthily* approved their *fitnesse* for the *publick* information of *life* and *manners*: this much, I say, is *acknowledged*, even by *them* [a], who yet, receive not the same, for any part of *Canonical* Scripture, and are *readie*, to *instance*, wherein they seem, to contain matter *faulnie*, and scarce *agreeable* with H. *Scripture*. So *little* doth *such* their *supposed faultinesse*, in *moderate* mens judgment, enforce the *non-reading* them *publickly*. 7. If the *Scriptures* ascribe *righteousnesse* to *men*, who, by that *ascription* or *Eulogie*, are not cleared from *all faults*, why may not *these* (so *despised* [b]) Pieces, wherein so many *perfections* occurre, retain the title of *Holie*, only because some (δοκησίσοφοι) *conceited singular* men, out of their (ὀίησις, or, πικρὸς ζῆλος) *over-weeningnesse*, or *malignitie*, can shew a *word* or *sentence* in them, which may be *liable* to *suspicion* unto us, who only *conjecture* their meaning, and use not the like *industrie*, to *conciliate* and *fish forth their* true *import*, as we do for the *other Scriptures*. But, 8. what if they should appear perfectly *justifiable*, in all those *seeming* errours, that are so *clamour'd*, (and our *Church* for reading them) in them? *Grotius* could do as much, as *man* [c] can do. Hear what he saies, *The Christian Church, or certainlie great parts therof, have believed, that there's nothing in those Books, which well agrees not with those which all acknowledge. Certain things are, here, wont to be objected, to which in our Annotations* on those Books, we answer [d].

a Harm: Confess. § 1. Belgica Con: art: VI. Lubert: de princip: Christ: dogm: l. 1. c. 5:

b *I heard a* Presbyterian *Preacher, out of a* Pulpit *in* Northampton *call them,* That stinking lake, betwixt two clear fountains, *Os durum!*

K. James *at* Hampton-Court-Conference, *upon occasion of a needlesse exception ta'ne by* Dr Rey: *to a passage in* Ecclus, What trow ye, *said the King*, makes those men so angry with Ecclus? I think he was a Bishop, or else they would never use him so.

c *I may want none of the works of this* great personage: *I have a particular esteem of all that comes from him, and besides the solidity of his learning, the strength of his reasoning, and the graces of his language, I observe therein a certain character of* honesty, *which perswades me, that excepting our* Religion, *from which he is unhappily a stranger, he may be confided in for all things else.* Balsac's Fam. Let. B. 5, l. 35, p. 138. d Annotata ad Cassand: Art. de Canonicis Scripturis.

Now,

Now, because the *sundry Ministers in their Reasons shewing a necessity of Reformation*, instance in the passage of *Asmodeus*, the evil spirit, *Tob.* 3. 10. If we consider, * that the *Hebrews* are wont to ascribe all *diseases** to *Devils*, because *Devils*, by Gods permission, make use of *natural* causes, * and that this *Asmodeus* is, in the *Thalmudical* Writings, called, *King of the Devils* *; that he hath his *name* from שמר, which, in *Syriac*, is, *to destroy*; * and that this fell out (as tis *probable*,) by some *vice* or disease of *Sarahs bodie* (And, therefore, *Sarah*, in the *Greek*, in way of *opprobrie*, is called ἀποπνίγουσα τοὺς ἄνδρας; See beneath, 25. in *ours* 15.) these things, I say, *considered*, what manner of *unlikelihood* is there in it? Therfore, well might Dr *Savage* say (in *Return* to this *their Objection*,) *I have heard of as unlikely a matter, as this; however it is not impossible.* They *instance* again, in *Tobit* 12, 19. [*Alms doth deliver from death, and shall purge away all sin.*] Which, what speaks it *more*, or *other*, than *Daniel's* advice to *Nebuchadnezzar*, Dan. 4. 27. [*Break off thy sins by righteousnesse*, &c.] And, this the *Vulgar* renders, *redime* (redeem,) *Theodotian*, λύτρωσας. "Neither ought it "to offend any, saies *Grotius* [a], that, to the works of *penitence*, in "which *Alms* excell, should be attributed what agrees properly "to *penitence*; for, such a *Metonymie* or *Synechdoche* is very *frequent*. *Chrysostome*, for λύτρωσας (redeem) cites [b] καθαροῖ, in the *same* sense. And, what *more*, or *other* do's *this* signifie, than what S. Luke saith, [c] c. 11. 41. *But, rather give alms of such things as you have: and behold all things are clean unto you?* Nay, what do's it signifie, *but* the very thing we read Prov. 11. 4. *Riches profit not in the day of wrath: but righteousnesse delivereth from death?* But, the *Reader* is besought, to see Mr *Mede* on this matter, where [d] he interprets this place of *Tobit*, and the now-mentioned of the *Proverbs*, as perfectly *equivalent*. I shall not *stand*, to *justifie* the *other* excepted places of the *Apocrypha*, because I *would* be *brief*; yet, this I shall *stay* to say, That the *Reader* shall find them *lovely*, I adde and *sound*, or savoury, if he reads them (imprejudicately) with *Grotius's perpetual notes* upon them. Yet, 9. (*supposing* the worst *supposable*) I say, that what, happely, might *serve*, to with-

* *See* Mede's *Diatr. on Jh.* 10 20. He hath a Devil, *&c.*

In defence of the Angel who guided Tobias.

See Dr Ed. Kellet's *Miscellanies*, *l.* 2. *c.* 16. *p* 145.

a *In* Loc.

b Secunda ad Theodorum.

c *See* Grot. *ad Luc. XI.*

Deum verò propitiū reddi per pœnitentiæ opera, eo sensu recte dicitur, quo in veritate & misericordiæ expiari iniquitates dicit. Salomo, Pro. 16. 6. Grot. Animad. in Anim. Rivet. p. 54.

c *Note, that* δικαιοσύνας (*especially*) p. [*righteousnes*] *here signifies*, Alms deeds; *so in* Matth. 6. 1. some Copies read *for* ἐλεημοσύνας. *See* Pract. Cat. *l.* 3. § 1. *p.* 245. d *Diatribe, on Ps.* 112, 6. 313.

hold

hold from giving them the *authoritie* and dignity of *eximiously Canonical* Scripture, will not, as *effectually*, serve to *exclude* them *all-together* the *Church*, and that *publick* use, wherein they are onely held, as *profitable* for instruction. Now (10. and lastly,) for the peoples *more plain* instruction (as the [a] *antient* use has been,) we read them, in our *Churches*, yet not as *Scripture*; in which matter all men know our *avowed* and declared *opinion*; touching the *difference*, whereby we sever them from the *Scripture*. I *refer* the *Reader* to farther (and *full*) satisfaction, on this *head*, to Mr *Hooker* [b]. My self have the longer *insisted* on it, because the *lecture* of the *Apocrypha* do's not easily *digest* with some, that are not *Bigots of Sectarism*. As to his, [*Caveat omnia Apocrypha*] in *Marg.* We say, 1. That that counsel of S. *Jerome* to *Læta* may be, in relation to matters of *Faith*, not *Manners*; that she should be *cautious*, how she *built* upon them, for the *establishing* the *former*, not the *regulating* the *latter*. 2. S. *Jerome* (I may humbly say) is but *one Doctor* [c]; and, besides that his *Authoritie* will be *slighted* by our *Author* and his ὁμόψηφοι, in *other* matters, *we* may be allowed to think, that *some*, in these *latter* times, have *opened* some σκληρὰ [d], which in *former* were not *understood*. 3. Again, yet it may be in reference to some *suspected* places, wherein *Læta* was to proceed, by *art* and *judgment* (her *own*, or *learned* mens,) which is the sense Mr *Hooker* [e] puts upon this place of the *learned Father*, in this *Argument*; who yet, *adds*: *But surely the arguments that should bind us, not to read them publickly at all, must be stronger, than yet we have heard any.*

What the *Pref.* saith, That *there is nothing ordained, to be read, but the Scriptures*, is soon satisfied, by saying, that *that* excludes *Legends* and *fabulous stories*, &c. What he *addes*, out of the *Synods Catechism* is *answered*, 1. by *saying*, We *value* not the *Authoritie* of such *illegal hackney-Synods*, or (to use the *Scotch* word, for a *Scotized Meeting*) *Assemblies*, 2 that the *proofs*, [f] they bring, *prove* nothing; for, there are *other Scriptures*, beside *Moses*, the *Psalms* and *Prophets*, as *Ezra*, *Nehemiah*, *Esther*, *Lamentations*, fourth Book of *Kings*, &c.

Why he sets down onely some *few Chapters*, out of *Wisdome* and *Ecclesiasticus*, when we read them *all*, I know not, unlesse he be a *combatant* a-kin to the *Andabatæ*.

As-to his Sixth *Unwarrantable* of our *Book*, That *it calls the Writings of the Prophets*, *Acts*, *Revelation*, Epistles, affixing a List of

a *See* Hieronym: Pref. ad Libr. Salomonis, *August.* de præd: Sanct: l. 1. c. 14. *Gloss. Oad.* & *Lyr.* ad Prol: *Hieron:* in Tob.

b L. 5. Sect. 20. p. 218, 219, 220.

c S. *Hieronym.* in Præf: ad Proverbia — ait, utiles eos esse ad ædificationem plebis, non ad Ecclesiasticorum dogmatum authoritatem confirmandã.

d Τὰ σκληρὰ *Theocriti* veteres notarunt Critici, ut & *Virgilii*; ex quibus expedire se non poterant. *Sal. mas.* Ep l. 1. Ep 4. *Beverovicio.*

e ib. p. 220.

f Luk. 24. 27, 44. Rom 3. 2. 2 Pet 1. 21.

of *Inſtances*. To his *Liſt* (afore-ſaid) we *ſay*, a It is, *blunderingly* and untruly, ſet down. *E. G.* where finds he *Iſa.* 7. 17. [a] for an *Epiſtle*? Where *Act.* 2. 1. 11. 17. 10. 24? 2. The *Epiſtle* for *Chriſtmaſs-day* is out of *Hebr.* 1. 1. (which, ſure, is an *Epiſtle*, viſibly *contrarie* to what he *pretends*.) 3. We ſay, that the *denomination* or ſtyle (*fitly* enough, and not without precedent *ſacred* b and *profane*) is κατ' ἐπικλησιν, *from*, and *according to*, the *greater* number, which ſure, are out of the *Epiſtles* of S. *Paul*, &c. 4. The whole *Word of God* is his *Epiſtle* to *Mankind* c; and yet if it be ſaid, Why then are not the *Goſpels*, alſo, called *Epiſtles*? the third *Anſwer*, (in this *Paragraph*) gives the *account*.

a *It ſhould be* 10th, *&, then, its a* proper leſſon, *indeed*

b *Thus, not to mention the* Book of Pſalms *enſtyled* Davids, *nor that of* Proverbs, *called* Salomons;

the Book *of the* Acts *is named of the* Apoſtles, *and yet the actions of* Stephen, Silas, Apollos, *&c. are therein deſcribed. But ſee* Ambr. Fiſher *Def. of Lit. l.* 1. *c.* 3. *p.* 29. *and l.* 2. *c.* 5. *p.* 302. *and* Biſhop Traylor's *Collection of Offices, in Pref. Sect.* 27. c Quid eſt autem Scriptura ſacra, niſi Epiſtola omnipotentis Dei ad Creaturam? Gregor. l. 4. Epiſt. 48. ad Theodorum Medicum.

To his Seventh, That *we call the daies of the Week by the names of Idols*. *Anſw.* 1. By referring to our *Anſw.* to his *Ninth Object.* againſt *our Book*, (in his p. 14.) 2. To his *places* of Scripture, where prohibition is made, *Not to mention the names of the Heathen Gods*; and, where the *Daies* are called, the firſt, ſecond, third, &c. To the *former* I ſay, 1 that *Prohibition* was peculiar to that *imperfect* people, and prone to Idolatrie; under which danger and *proclivitie* no *Chriſtians* are towards the Idols *inſtanced*. 2 He do's *beat himſelf* d with thoſe *places*; for, the *Jews* were, thereby, forbid to *pronounce* e *their names*, that they might be the *farther* removed from

d Propria vi-neta cædit.

e *Therefore* for בעל שמין *the ſaid* בעל זבוב; *for* בית אל, בית און *and ſo, in the reſt, ſee* Grot. *in* Exod. xxiii. 14.

His place, Hoſ. 2. 17: *ſignifies that God would ſo puniſh them for their idolatrie to* Baal, *v.* 8. 13. *that they ſhall not dare to uſe that* word, *out of horrour to that* name, *which was given to an* Idol: *Did we worſhip* Juiſco, *&c. or were we ſo puniſhed, for ſo worſhiping?*

That it may be lawful to mention an idolatrous name without reproof, Mr Anſw. *the Browniſt (in* Paget's Arrow againſt the Brown: p. 142, &c *Acknowledges, and inſtances in* Nebuchadnezzar *and* Belſhazzer, *and others.*

Not all mention of Idolatr. names is forbidden, but onely either ſwearing by Idols, or praiſing or approving, or maintaining ſuperſtition towards them, or giving ſcandal by them, Ley's *Track of the* Sabbath, *p.* 43. (*pleading for the name*, Sunday.)

The name Sabbath *may be, and is become a ſnare to many weak ones, and eſpecially in reading the Scrip: for whereſoever they find the name* Sabbath, *they preſently conceive it to be meant of the* Lords *day, and many times by this means fall into flat* Judaiſm, *as appears by their quoting the O. Test in the queſtion in hand,* Gilbert Ironſides VII *Queſtion of the Sabbath, q.* 3. *c.* 12. *p.* 122. *and ſee alſo the learned Editor of Biſhop* Andrews *on the Commandements, Annot.* 21. *p.* 273, 274, 275.

vene-

veneration of them; but Mr *P.* makes no *difficultie*, to *pronounce Tuisco, Wooden.* To the *latter* places; 1 that, though the Scriptures so *reckon, we* are not *bound*, so to *count*, any more than to *wear* their *Garments*; much *lesse* than we are, to use their *Judicial Laws*: the matters are *civil*, & we are at our *libertie*. 2 That their *Months*, also, were called the first, second, &c. *months*, and yet we find, they had *other* names or *designations*; the Month *Abib, Nisan, Zif, Bul*; and *Tizri* answering to our *September*, which is no more *denominated* from an *Idol*, than *it*. So that, this *Objection* is *vanished*, also; and, 'twere *pitie*, to *spend* so much *time* about it, but that these men love, *to be angrie at Cocks* (ἀμφ' ὀρτυγάλοισι χολωθέντες.)

To his Eighth, That *we dedicate daies to the Angel Michael, the Apostles*, &c. *Answ.* 1. It is not onely *lawful*, but *laudable*, to fix a *Remark* of *honour* on all, who have lived *Christianly*, and *especially* who have *died*, in testimonie of the *Truth* of *that profession*; and, therefore, to *enstyle* some daies, by the names of *Saints*, who were, either *born*, or *martyred*, (or some *eminent occurrence* befel them,) on *those daies*; (which is, also, *accommodable* to *Angels*) whose Daies are *hallowed*, by the *holy exercises* thereon performed, *commemorating* and *recounting* of their virtuous and exemplarie *Lives*, constant and couragious *Deaths* or *Martyrdoms*, &c. and *giving* God (who is *glorified* a and honoured in his *Saints*) *thanks* for them; their *lightsome* examples, *directing* us in the waies of all virtues, and *giving us confidence*, that *they* having, here, pleased God, and attained an *endlesse glorious end*, *we* may (if we be not *wanting* to our selves) *arrive* at the *same*. 2. To his *Texts*, that, *Exod.* 31. 15. [*six daies may work be done*, &c.] makes nothing to his *purpose*; the words are not *preceptive*, but *permissive* (more than they *appear* to be, b elsewhere) [*may be*, not *must be*] Exod. 20. 9. "God *requires* one day in *seven*, and *allows* us *six*, not denying us the *freedom*,

a By *festival solemnities & set-daies*, we *dedicate* and *sanctifie* to God the memorie of his *benefits*; lest unthankfull forgetfulnes shou'd creep upon us, in

course of time, S: *Aug:* de Civ. Dei l. 10. c. 4: b *Thorndike* of Assemb: p 255, &c. Without doubt it was alwaies a grosse inconsequence to imagine an office of the 2d Table, of labouring in ordinarie work, to be commanded by a law of the first Table: but without doubt it was alwaies a grosse inconvenience, to imagine God to give a command here, which we must suppose him to crosse afterwards in the law of *Moses*, when he cometh to appoint New-Moons and other Solemnities to be observed on these six daies. Therefore when the Commandment saith, *six daies thou* SHALT *labour*, the meaning is, *six daies thou (maiest) labour*.—So it is translated *Exod* xxxi, 15. And in the Heb. the same word (bended) for both senses, &c. See also Dr *Hammond*'s Account against Mr *Cawdrey*, p. 46. See S. *Hieron.* in *Gal.* 4. 10. See likewise *Mede*'s Diatr: 3d part, on Deut: 6. 16. p. 622, &c.

if we be ſo *devote*, to *conſecrate* ſome part of *that number*, alſo, to *him* and his *publick ſervice*. And, the *Argument* may be *retorted*, and ſo, by *Rebound*, himſelf and his *Confederates* in *opinion* are *condemned*, (*in that which they allow*,) as to their own (dear) practice, who kept *Parliament*-Feſtivals and Faſts: againſt which (*were* it that the *occaſion* of ſetting *thoſe daies* apart had been *lawful*) the *Text* alledged, in *their ſenſe*, of it, fights. λοξ, ὀρθῶξ, thus: *You are commanded, to labour ſix daies*: Ergò, &c. for, ſo *ſenſed* it takes away as well *occaſional Holy-Daies* as ſet and *recurrent* Ones. His other *Texts* (*Gal.* 4. 10. *Col.* 2. 16.) make nothing, at all, *for* him, *neither*. For, thoſe *places* belong not, at all, to *Chriſtian* Feaſts. The words, there, may poſſibly relate to *Jewiſh* Feaſts (as may ſeem *likely*, from the mention of their *willingneſſe*, *to be under the* V. 21. *Law* a); and, then the *Daies*] will ſignifie *Sabbaths*, the *Months*] new moons or months, the *times*] their *anniverſarie* feaſts, and the *ſtars*] their *ſabbatick* years and *Jubilees*. No prejudice to *Chriſtian* Feſtivals thus, *hence*. For, though the *Jewiſh Obſervations* were *Feaſts*, like *theſe*; yet were they not forbidden *as Feaſts*, but onely as *Jewiſh* (now, when they were *antiquated* or *out-dated* by *Chriſt*,) and, ſo, as ill *ſymptoms* in *Chriſtians*, intimating their *preferring* of *Judaiſm*, and *depending* on thoſe *legal obſervances* for *juſtification*. Or elſe poſſibly the words may refer to *Heathen Obſervances*, V. 8. and, ſo, the mention b of the *Heatheniſme*, *wherein they had lived*, do's ſeem to *incline* or *carrie* them; and, S. *Ambroſe* interprets them *accordingly*; and, then, the *meaning* will be, that they obſerved *ominous* daies, as the *Gentiles* were *wont* to do. And, theſe, again, have nothing *common* with *Chriſtian* Feſtivals c. 3. *Tertullian* e See *Pratt. Cat.* l. 2 Sect. 12 p. 234, 235. was ſo far from conceiving, from *this Text*, how any man could *poſſibly* call in queſtion the *Chriſtian-Church her Daies*, that, from the *obſervation* of them, he argues, and *proves*; d *it could not be the* d Stomum in totum devotionem temporum & dierum evaſit Apoſtolus, cur Paſcha celebrarent, &c. Lib. adv. Pſychichos, p. 651. Even the Novatians (or *Cathari*) were not againſt *Eaſter*, *Soer.* Eccl. Hiſt. l. 5. c. 20.

Apoſtles intent or deſign, ſimply to condemn all obſervance of ſuch times. 4. We have ſhewn *abundantly*, that *anniverſarie recurrent* Faſts and Feaſts were ſet apart by *men*, without *particular* precept from *God*, without *check* or *reproof* e, even under that

e See *Anim:* to *Reaſ:* xxvi. againſt Liturgies, in his p. 8.

ſtate,

ſtate, a wherein, as to *children*, matters were ſo *minutely* and particularly *preſcribed* and enjoyned; then, much *more* is it *lawful*, to ſet them apart, *now*. 5. His *place* out of *Coloſſ.* would not have *Chriſtians* condemned or *ſentenced* for or by obſerving (as types or *ſhadows* of *Chriſtianitie*) the *Jewiſh* Feaſts, *new Moons* or *Sabbaths*: which being the *ſenſe* of the *words*, let him tell me, how they *intercommune* with our *Feſtivals*. I'le not *obſerve*, that [*Sabbaths*,] about which ſome have made ſuch a *Jewiſh* do, *is*, here, put among the *ſhadows*, that are to *vaniſh*, in the *preſence* of *Chriſtianitie* b, the *ſubſtance*. This may concern the *ſupercilious* impugners of our *Feſtivals*. 6. We reckon *Sunday*, as one of the *Holy-daies* c: We call it not *Sabbath*, becauſe, as Biſhop *White* has obſerved *, it's no where called ſo, by the H. *Antients*. "I have, ſaith he, d diligently "ly ſearched into *Antiquitie*, and obſerved in the *Fathers* their "form of *ſpeech*, when they treat of the *Lords-Day*: and I find "it far *different* from the *uſual language* of the *Fathers*, to ſtile "the *Lords-Day* the *Sabbath*: and that they, by the name *Sabbath*, "either underſtand the *old Legal Sabbath*, taken away by *Chriſt*; or "the *ſpiritual and myſtical Sabbath*, which was *typed* and repreſent"ed, by the *Sabbath of the Fourth Commandement*. And when the "*Antient Fathers diſtinguiſh* and give *proper* names, to the *peculiar* "daies of the *week*, they alwaies ſtyle *the Saturday* τὸ *Sabbatum* e, "the *Sabbath*: and the *Sunday*, or *firſt* day of the Week *Dominicum*, the *Lords-Day*. 7. And, yet, in regard of that which is *proportionable*, in our *Sunday*, to the *Sabbath*, we may ſtile it *Sabbath*; ſo do's *once* or *twice* (as I have *obſerved*) Biſhop *Andrews* f, once our *Canons* of 1603. 8. As-to his *Exception* unto our *dedicating one*

a Mr *Cawdrey* in his *Accents audited*, &c. would have the Feaſt of *Purim*, to be ordained, *Eſth.* ix. 27. by *Mordecai*, either as *he* was a *Prophet*, or as *it* was a *civil* (no *Holy*) *day*. But how knows he, that He was a *Prophet*? And would he truſt the *ſtorie* of the *Maccab.* that *Judas*, who inſtituted the *Feaſt of Ded:* &c. was a *Prophet*? And that it was a *Holy-day* ſee ſix Reaſons in Biſh. *And:* Serm on Eſth: ix. 21. p. 1007, 1008.

b That ὁλόκληρος & ἀδιάλειπτος & ἑορτή, intire and continual Feaſt, that a Chriſtians life ought to be, now, under the N. Teſtament, Orig. cont: Celſ. l. 8. p. 404. See Biſhop *And:* againſt *Traik*, a ſpeech *inter opera poſthuma*. c Theſe to be obſerved for *Holy-daies*, and none other. That is to ſay, *All Sundaies in the year*, &c: See the *Preliminaries* to the *Service-Book*. d Treatiſe of the *Sabbath-day*, p. 201, 202. See him alſo in his *Examination of the little Dialogue* diſtinguiſhing 'twixt the *myſtical* and *ſpiritual* Sabbath typed and repreſented by the Sabbath of the fourth Com: &c. p. 109. And ib. p. 37. applying this diſtinction not in a *proper* or *literal*, but in a *myſtical* and *analogical* ſenſe. e See Dr *Heylin's Reſponſet Petrus*, (about the *beginning*.) f In his third Serm: on Reſur: p. 406, 407. and on Acts 2. 1, 2, &c. p. 595. So our Homilies, Hom: of the Time and Place of Prayer, p. 102, 164, 166. Eccleſiaſtical Canons, Can: LXXth. So in Edm: Reeves Chriſtian Divinity, *aliquoties*. See more inſtances in *Ley's* Treatiſe of the Sabbath, ch. 5. *per tot.* The Diſciplinarians were wont to ſtyle this [*the Sabbath*] a *Jewiſh* name. The Rhemiſts [on Rev. 1. 10.] miſlike the name, *Sunday*, [as Heathenish,] *Fiſhers* Def: of L. l. 1, c. 3. p. 19.

Day to all Saints, we ſay, 1 if it be lawful (or 'tis *proved* to be,) to ſet a-part *one* Day, in honour (ſuppoſe) of S. *John*, &c. then, it *muſt* be, *likewiſe*, *ſo*, to ſet-apart a Day, for *many*; or *all*. 2. The *reaſon* of the *Churche's* ſo doing, is, becauſe we can't *particularly* commemorate (for the *burthen*) every one of the *Saints*, in whom *God's graces* have been *illuſtrious*: and, becauſe in thoſe *Feaſts* celebrated *particularly*, we are *juſtly* ſuppoſable, to have *failed in dutie*, through *infirmitie*, or *negligence*. And, 9. not every thing that *Pagans* or *Papiſts* do is *evil*, or if it be *vitiated*, by evil *adherences* or *circumſtances*, thoſe being *retrenched*, or redreſſed by us, what remains (being *good*) is *lawful* (and *praiſe-worthie*,) to be performed. 10. When we place *holineſs*, and confidence of *acceptation* with God, in the bare ſetting a-part ſuch *Dayes* (or, even the *ſervices* performed on them) without *reformation* of life, the [*waſh you, make you clean*, &c.] then, *Iſaiah* 1. 12. is *applicable* to us, in this matter, not otherwiſe; or, if it be, it is to *the treading Gods Courts*, &c. too.

To his Ninth *Unwarrantable*, *The Miniſters being called Prieſts*: *Anſw*: 1. By *referring* to our *Anſw*: to his *Ninth Reaſ.* againſt our *Lit*: 2. By *adding*, that S. Paul *implies* a, that the *Miniſters* of the Goſpel might be intitled *Prieſts* [*They which miniſter about holy things, live or feed of the things of the Temple*, &c.] his *reaſoning* being *deduced* from the *Prieſts*, *Temple*, *Altar*: *They which wait at the altar, are partakers with the altar*: *therefore*, *or ſo*, &c. 2. And, it is the ſtyle uſed by the b H. *Antients*, whoſe *Diſcourſes* of the *Miniſterie*, are enſtyled, *of the Prieſthood* c. 3. 'Tis Biſhop *Downham's Obſervation* (men *skewing* at the word *Prieſt*, onely becauſe uſed in the Church of *Rome*,) "that *if we had differed from them, ſo it had been, by ſtyling Miniſters Sacrificers, no offence had been taken thereat, (ſo ſlight and eaſie is that legerdemain, which will ſerve to delude the vulgar*, as was, excellently, obſerved by the *golden* pen d of K. *Charles* I.) Beſides, 4. there's onely *a change of the Prieſthood*, e no *abolition* or *nulling* of it, and, ſo, a *Prieſthood*, and ſo the word *Prieſt*, ſtill, *lawful*. 5. But, to an *Obj.* pleading for the word *Prieſt*, from 1 *Pet.* 2. 9. *---a royal Prieſthood*; and, for that of *Clergie*, from c. 5. 3. he *Replies*, *It's to be meant, of all Believers, univerſally*: to which I ſay, 1 what if, as we need

a 1 Cor. 9. 13.

b Even in B. *Ignatius's* Epiſtles, we read (unleſſe we liſt to believe *Vedelius Iegeis*, *Ep. ad Philadelphen*: *Iegevelen* & *Iegaſeiu*, *Ep. ad Smyrnenſes*, c Hael *Iegovvns*. De Sacerdotio. d Bing. Pan. Eccl. Ant. lib. 2 c. mihi p. 138.

e Hebr. 7. 12. See S. *Irenæus* l. 4. 24. f Then, from Rev. 1. 6 we may as well argue, that there ſhould be no *King* in particular. Compare it c. 5. 6. with c. 20. 21. See alſo Jer. 33. 17.

not

not, ſo *we* produce not (though *he* do's) this *place* of Scripture, to prove the *lawfulneſſe* of the word *Prieſt*, in *our* ſenſe of it? 2. This place, yet, may be applied, *fairlie*, to that end: for, it ſpeaks of no *other* thing than what is affirmed, in the very ſame words, of the *Jewiſh* nation, Exod: 19. 6; where yet, God had his *Prieſts* and *high-Prieſts*, alſo a 3. This *ſeparated* Order may *analogically* be called *the Tribe of Levi*, becauſe they *are* (as they *were*,) by *divine* appointment, ſet a-part and *conſecrated*, to officiate in holy things, and peculiarly *appear before*, or *draw neer to*, *the Lord*. 4. So they may be called *his Clergie* b (κλῆρος, lot or portion) (though the *faithful People* are *ſo* too, in a *lower* different *import*,) becauſe they are *peculiarly* ſo. And, there is that diſtinction *owned* in the *Scriptures*, whence this *irrefragable* Argument is derivable: *What God hath diſtinguiſhed, no man may* blend. Ergò, *Not Prieſts and People* (or, which is the ſame, *Clergie*, and *Laitie*.) See, under the *Law*, Num: 18. 20. under the *Prophets*, Hoſ: 4. 4. 9. Mal. 2. 7. under the *Goſpel*, Acts 20. 28. Gal: 6. 6. Hebr. 13. 17. where the *Flock* and *Paſtors* are clearly *diſtingusiſhed* c. 5 Whereas he ſaies, *the Miniſters owning themſelves, as of the Tribe of Levi*, (in what *ſenſe* we have heard,) *ought, to ſuffer the puniſhment* (*baniſhment enacted by Law againſt Jews*:) I ſhal *quit ſcores* with him, by telling him of a Law, in *Juſtinian's* Code d made againſt *Anabaptiſts* (of which *Tribe* he is:) and concerning the *puniſhment* they under-went at *Vienna* in *Germanie*, let him ſee *Gaſtius*; e and Mr *How*, in his *Continuation* f of *Hollinſhead*, how they have fared in *England*.

a See this place (ſimply) ſpoken to a Biſhop Taylor's Clerus Domini. Of the Divine inſtitution of the Office Miniſterial, Sect. 5. num. 9. p. 32.

b Perſons ſee cred.-were the *Prieſts* & *Levites* in the O. T. and now in the N. the Chriſtian Clergy, or *Clerus*; ſo called from the begining of Chriſtian Antiquity, either becauſe they are the Lords κλῆρος, or *Portion*, which the Church dedicated to him out of her ſelf, (namely, as the *Levites*, &c. Num: 8. 11.) or becauſe, their *inheritance* and livelihood is the Lords *portion*. I prefer the firſt, &c. Mr *Mede* Diatr: on S. Matth: 6. 9. Luke 11. 2. *Sanctificetur nomen tuum*, p. 62 63. See too his Diatr. on Deut: 33. 8. *Eſt Clerus Eccleſiæ, & Clerus Eccleſiæ. Clerus Eccleſiæ eſt ſors Domini, quæ omnes includit fideles*, 1 Pet: 2. 5. *Apoc*: 1. 6. *Clerus Eccleſiæ ſunt omnes inter ſe ſpecioſæ legationes legitimè vocatæ ad munus miniſterii, Act*: 13. 2. *Tit*. 1. 5. Biſhop *Pindhams Epiſc: Contr*: p. 217. c This diſtinction is founded in the law of nature, the *Indians* having their *Brachmanes*, &c. See Gen: 14. 18. & 47. 22. Exod. 2 16. d L. 1. tit: 6 *quæ rebaptizare, &c. ultimo ſupplicio perciuatur*. e *De erroribus Anabapt: l*. 1. fp. 436, & 459.

To his Tenth. *The People's praying and bleſſing the Miniſter*, charged with *confuſion and contrariette to good order*, *Anſw*: 1. That ἀναθεματίζειν ἀλλήλους (our *Anathemas*) muſt not be allowed, to *brand* that,

that, with his *sootie Characterisms*, which the wole *Church* of God, for so many *Ages*, hath, from the *example* of *pure Antiquitie*, *de-*
a 1 Cor. 14. 40. *signed*, and *used*. 2. That the *place*, a he cites, *condemns* it not, but *approves* it: for, 1 it's *decent*, because according to *custome*, which
b See Doctor *Hammond's* Εὐσχημόνως. is the *rule* and *measure* of *decencie*: b 2 It's κατὰ τάξιν, according to appointment, as 'tis visible: whence 'tis most apparent; that the *charges* are due to *himself* and his *Partizans*. 3. It's not onely *de-*
c See *Thorndike* of the service of God at Religious Assemblies, c. 10. p. 401, 406. *cent* and *orderly*, but also hugely *useful* c, to *quicken* devotion, *recal diverted* scattered thoughts; in a word, to engage every one, to be made no idle or *unprofitable spectator* of the *service*, (not to come to our Churches, *to hear much, say little, and do nothing*, as Bishop *Prideaux* characters d the *Devotion* of the *late* daies.) 4. He speaks
See also *Hooker* l. 5. Sect. 39. p. 206, & p. 262. against all *utterance* of a loud *voice* by the *People*, when, even in the *Chapter* by him cited, 'tis clearly signified, to have been the *fashion*, in S: *Paul's* time, for the *Lay-man* f to say, *Amen* (*audibly*, no doubt.) I shall not, 5. speak of what is in *Exod*: 15, 21. g (*pertinent* to this matter:) *Miriam* the Propheteſſe's answering the women (*præcentrices*) in these words, *Sing ye to the Lord*, &c.

d Eucholo-gia: or, the Doctrine of Practical Praying, p. 46, 47. e V. 116. f Ἀμήν. g See also v. 1. concerning *Moses* and the children of Israel. See, likewise, 1 Sam. xviii, 7. *Hunc amœbæum versum alternis canebant.* Besides diverse patterns in the Psalms of such *interchangable* singing. See Junius on Exod. 15.

To his Eleventh, *The singing of the Lessons*, &c. *when-as there's no command from God, nor practice of the Churches of God. Answ*: 1. That the *Modes* of Gods *Service* (whether *plain* singing, or *plain saying*,) are not under *particular* precept, but left to *humane* prudence, &c. For, 2. the *Rubric* (by him *touched*) inorders, that *the Lessons*, &c. *shall be sung in a plain tune, after the manner of distinct reading*. So S. *Athanasius* commends the *singing* h, wherein *they are liker readers, than chanters*. Such is *ours* to be, but like *fair long reading*, with *modulation* of the voice. What *Church* in all the world, before *Geneva*, had the *Mode* of singing, now used in our Churches? And where, then, is *the practise of the Churches of God*, to *countenance* this new manner? 4. Sure, it will be lawful to sing (after that, before-mentioned, *Cathedral way*) other *parts* of the Service, as well as Davids *Psalms*, *in prose*: and *more* lawful (one would think) to sing them *so*, than as they are *translated* by *Sternhold*, *Hopkins* and *Wisdome*, guilty of those extreme *barbarisms*,

h *Ut legentibus sint quàm cantantibus similiores.*

spurious

spurious additions, and false *translatings* (as I have noted, *afore*;) which yet, the *Clerk* must *usher* in with a [*Let us sing to the praise and glorie of God,*] [a] as if the *reading* of the *Psalms* were not as much *to the praise and glorie of God*, as the *singing* of such a *rude* and *barbarous translation*. 5. What do [*Mattens* and] *Even-Song* import, but that the *Service* (in *comportance* with the *name*) should be *sung* (or the *greatest part* of it?) Which name, 6. is not *new*, and *therefore* our *Church* is not the *onely* Church, that used this *course*. And, 7. if *other* Churches do not practice it, *ours* being (I make no *question*) the *best reformed*, in the world, they ought to *conform* (and be censured for *disconformitie*) to us, not we to them.

[a] All men being *bare*, when the Psalm is *sung*, though not when the Psalms are *read*; See Dr *Heylins Examen Historicum*, p. 130. *Cantus precum, Anathematum — actionis solennitati & excitandæ devotioni haud segniter conferunt*, Bishop *Prid: Fas: Contr:* p. 244.

To his Twelfth *Unwarrantable*, which is, *That the Te Deum*, &c. *is to be read daily throughout the year*. *Answ*: 1. Why not? How many *Preachers* (even (*causelesse*) enemies to the *Liturgie*) use *one* and the *same Prayer* before their *Sermon*, all a *life* long? Even *Calvin* did so *constantly*, without *altervtion*, [b] and *Beza* also, *before* and *after Sermon*, &c. likewise, Dr *Sibbes* (whose *Form* is printed) and others. For, 2 his *Exception strikes* at all *Forms* whatsoever, that they *may* not, *still*, be used. 3. There is not *par ratio*, the *same reason* of *Preaching* and *Praying*; the *former* being (mainly, what the *name teaching*, so *superstitiously* used by some, imports) to *teach* what was not *known* before (and, so, must be *various*;) the *latter* but to *crave*, or *thank* for, the same *standing* unalterable blessings, *bestowed*, or to be *bestowed*; save in some *rarer* cases or *emergencies*, for which there is, or *standing* provision likewise, or the Church *emergentlie* and *extra ordinem* interposes. 4. However, when we proved Liturgies or *prescript Forms lawful* (which is *abundantlie* performed, *above*,) we have (*comprehensivelie*) proved this *Divine Hymne* (together with the *rest*) to be *lawful*, to be used *still and still*. 5. To his *carping* at the *Latine Titles* of the *Hymns*, *Te Deum*, &c. as importing a *seeking uniformitie with the Papists*, we say 1 We *affect* not *dis-conformitie* to them, any *farther* then it appears, they are *trulie dis-conform* to truth. Nay, 2 we professe, to *affect conformitie* with them, *usq; ad aras*, and do account them our *Brethren*, though greatly erroneous. 3 'Tis for *him* and *such* as he, to

[b] Beza *in vitâ Calvini*.

run

run so far from antient *Truths*, and commendable *Practises* or *Usages* (out of hate to *Rome*,) till they run into *Phanaticisme*, and (some) even into *Atheisme* (τὰ πάντα σκάμματα.) 4 'Tis *extremest unc aritie*, to charge the *faithful Sons* of this Church, with *tendencie* to Popery, a when the *Composers* of the Liturgie *fry'd in a fagot* in opposition thereto, and their *Followers*, of this Age, have *done* so much by *nervous* excellent writings, and *suffered* so much, by an *ungrateful*, befotted, *fascinated* b *people*, and a *plebeian* Tribe of seditious *Priests*, *against* (and rather than they would turn *to*) the Church of *Rome*. But, this is what we *must* exspect from *Schismaticks*.

a *He manus Trojam crigent! Parum habet spes Roma, si tales habet.*
b Τὶς ὑμᾶς ἐβάσκανεν;

To his Thirteenth, *Because there is a difference made, in the* Te Deum, *'twixt Angels, Cherubim and Seraphim, importing (the Papistical) nine Orders of Angels. Ans*: 1. If the mention, here, *exceped-to*, import as he *would* have it, *Poperie* is much more *antient*, than I e'r *did*, or *now can* be made to, believe it to be. For, that *divine* and *admirable* c Form is thought (generally) to be composed, d by S. *Augustine* and *Ambrose*; on the day that S. *Ambrose* baptized S. *Austine*, and fitted to that *purpose*, with an *acknowledgment* of the S. *Trinitie*, in reference to S. *Austin*'s convert on from Manichaisme. 2. The *nine Orders of Angels* are found in *Dionysius Areopagita* (at least, an e *antient* Authour,) and though the *Book*, under his name, *De Ecclesiastica Hierarchia*, possibly may be *supposititious*, yet the *thing* it self *Gregorius* M. f testifies to be *accepted* for *Dionysius*'s own. 3. While, under this *head*, he *charges* us with *setting a-part Dates for Michael, and all Angels*, we say our so doing is *justifiable*, as appears *above* in *Answ*: to his *Eighth Item*: 4. When he saies, g *It's verie probable, that by Michael is understood Christ himself*, we easily *say*, g What is *verie probable* is not always *true* (as now what's *true*, always *probable*.) 2 It's *improbable* (utterly,) that *Michael* should mean *Christ*; for, 'tis said, there, of *Michael*, *he durst not*, &c. h But, sure, *Christ durst* so much, i. e. use *reproach-*

c Called antiently ἐμφύσιον, a triumphant song.
d Telman: in Basil: T. 1. p. 179. apud View of Directorie, p. 25. some say, miraculously.
e About an: Chri: 254 he wrote.
f or, it appears by Theodorus Balsamo, that I. 5. that Theodor. Lector about the year 420 debated the question, *Whether that writer were* Dionysius mentioned in the Acts, or no. And, of this no doubt hath been made; but that he was a very antient and learned Author. *Antiquissimus & elegantissimus Scriptor*, saies Casaubon. g *Hom: xxxiv. in Evangel: & Nescio cur inepte in incredibili verum, & in verisimili mendacium, Moralia Pelicis Oliverus*, mihi p. 38. h ἐν ἐπλήξατε, *Michaelem Archangelum non Christum denotare, recepta olim sententia, inde ansa arripitur Deum celebrandi. ob. in lectum nobis Angelorum ministerium, in Michaelis Festo*, Bishop *Prid. Lect. Camb*: p. 237 See Calvin: Inst. l. 2. c. 2. § 15.

full

full words towards the *Devil*, his *apostate* Creature and *subject*. And, this place refers to *Zech:* 3. 2. (for, *the bodie of Moses*, here, *contended* about, was the *Temple* of the *Jews*, which God commanded to be *reedified*; see Dr *Hammond* in *Loc.*) 3 In the place of the *Rev.* 12. 9. Christ is called *Michael*, because Christ is the keeper of the *Christian* nation, as *Michael* was (τῶν μονοθέων) of the *Jewish* a. 4 Again, if *Christ* be the *Archangel*, when 'tis said, *he shall descend with the voice of the Archangel* b, he must descend with his *own* voice, and be God's *Trumpeter*. So that, though *Marefius*, in's *heat* of disputation with *Volkelius*, would have *Michael the Archangel*, to be evermore understood of *Christ*, yet the Apostle evidently *distinguishes* the *Lord* from the *Archangel*, in that place. And, this the *Latin* Church, which was always thought *sound* enough, in the *doctrine* of the *B. Trinitie*, hath declared to be her *sense*, in her *Festival* to the honour of *S. Michael.* 5. To what he has (in's *Marg:*) of but *one* c Archangel, (when yet, we say [*therefore with Angels and Archangels--*]) out of Dan. 10. 13. and 12, 1. we say, 1 It neither imports, that there is but *one* Archangel, nor do's it signifie that *that one* is Christ. For, it expresses the first of the Angels, the keeper of the *first*, that is, the *Jewish* Nation d. 2 'Tis not ἐν φωνῇ τῇ Ἀρχαγγέλου, but ἐν φωνῇ Ἀρχαγγέλου, *in the voice of* an *Archangel* (as it would be rendred) e 6. Our setting a-part a *Day*, in honour of God, for *indulging* us the *ministeries*, assistances and examples of *Michael*, &c. is not concluded *faultie* from Coloss. 11. 18. for, we do not *worship Angels*, *as* Mediatours to God, (the thing condemned, in that place f,) not in any other sense.

a See *Grotius* in Dan: 10. 13. 21. and 12. 1. *Quem ad Michaelis modum & alibi depingit Apocalipsis*, 11. 15.

b 1 Thess. 4. 16.

c Ἐπτὰ μὲν εἰσὶ τῶν μεγίστων ἀρχαγγέλων, ἀφ' ὧν ὁ Ἀρχαγγέλων ἄρχων εἷς, Clem. Al. Strom. l. 6. That there are seven *principal* Angels, call'd *Archangels*, as Michael, Gabriel, Raphael, Jerechmiel, &c. called, *Principes primarii*, Dan: x. and ἄγγελοι ἐκλεκτοὶ by S. *Paul* to *Tim.* Ep. i. c. 5. v. 21. and Ἀρχάγγελοι (i.) Ἀρχοντες τῶν Ἀγγέλων, See Mr *Mede* Diatr: on Zach: 4. 10. (irrefragably.) So false is that of (the diligent Collector) Mr *Edward Leigh*, that we read no where in Scripture of *Archangel*, but *Christ* is understood, Notes on N. Test: in 1 Thess: 4. 16.

d See *Grotius* in Dan. 10. 13, 21 & 12. 1, 2.

e Consider, also, Rev: 12. 7, 11. where 'tis said, that *Michael* and his *Angels* overcame, &c. by the blood of the *Lamb*, f See Dr *Hammond* in *Loc.*

To his Fourteenth *Unwarrantable*, That *in our* Benedicite *after the spirits and souls of the righteous called upon, to blesse the Lord, Ananias*, &c. *are called upon*, &c. *as if they were not included in the former. Answ:* 1. 'Tis a *foolish Exception*, for *the spirits*, &c. *of the righ-*

righteous, are those which are *in Paradise*, and so distinct from those, here, *on earth*, as were *Ananias*, &c. a 2. I'le put him a *semblable Instance*, (and let him *condemne* (if he *dare*) a piece of the *Canon*) Ps. 8. 7. *All sheep and oxen, yea and the beasts of the field.* b Here, I may ask, (as well and as *wisely*, as he,) Are not sheep and oxen, beasts of the field? Φεῦ, φεῦ τῆς ἀνοίας αὐθαδείας τε!

a See Grotius in Lac.
b See another such Instance 1 Cor. 9. 5. as well as other Apostles, and as the brethren of the Lord, and Cephas. Do's he denie the *Lords Brethren* and *Cephas*, to be *Apostles*?

To his Fifteenth, *Because* Benedictus *(being part of a Chapter) is to be used. Answ:* 1. And, why not? Why, trow, not *this*, and the *other New*-Testament-Hymns, as well as the *Old* Testament (*David's*, or *Asaph's*) Hymns? 2. Some of *David's* Psalms are *parts of Chapters*, as Ps. 15. Ps. 96. &c. parts, I say, of Ch. 16. of 1 *Chron:* May they not, *therefore*, be *sung*, or used *Hymne*--or Psalm-wise? I shame, to *spend* ink, thus. 3. But, *Benedictus* is appointed, to be *said in English*, which implies, *it is used in Latine, in the Romish Church.* Oh! this is the *Achilles, that kills us!* Why, man, in the *Church* of *Rome*, they *read* all the Scriptures, and *comment* upon them *laboriously*: must not we do so, *therefore*? 4. As-to his saying, that *this encourages them*, we have spoken to that, already, in *Answ:* to his *Obj:* 8. against *our Book.* 5. *Parker's* authority *weighs* not *against a feather* with *us*, as being a *hot-brain'd Schismatick*, whom his *Folio*-Book on the *Crosse* do's sufficiently *arraign*, for a conceited, *self-full*, rash person, though, otherwise, of good sufficiencie in *literature*, and whom I would not have, thus, *characterized*, did not *truth*, as *warrant*, so *enforce me.*

To his Sixteenth, That *we make* [*he descended into hell*] *part of one Article of the Creed. Answ:* 1. Do's not he *so*, too? Say, Sir, do you *reject* the *Christian Creed*, or do you *substitute other words*, for those? If the *former*, you are concluded to *be* (what, I hope, you *are not*) an *Infidel*: if the *latter*, you fall under the *Characters* of *presumptuous*, and *temerarious* in a high *degree.* 2. Why must we (retaining those words) make Christ *descend into the place of the damned*? The *Assemblers*, at the *fag-end* of their *Catechism*, set down the *Creed*, and yet, do not so *interpret*: The ὁ θαυμάσιος Dr *Hammond* do's not so *interpret* them c. 3. But, what will he say to Ps. 16, 11. Act. 2, 27. 31. *Because thou wilt not leave my soul in hell,*

c Pract: Cat: l. 5. à p. 288. ad p. 296.

hell, &c. Bishop *Andrewes* is of *some* authority with him; he [a] saith [a], from S. *Austine* [b] upon this *Article*, "*Non immerito creditur*, "It is not without cause that we believe, that *Christ*, according to "his *soul*, was in *hell*: the *Scripture* is plain *for* it, being fore-told "by the *Prophet David* [c], and evidently expounded by the *Apo-* "*stle's* application [d] of (that *Text*) *Thou wilt not leave my soul in* "*hell*. And he concludeth peremptorily, with this Question, *Quis* "*ergo nisi infidelis negaverit fuisse apud inferos Christum?* Who "therefore but an infidel will denie, that Christ was in hell? 4 His *Texts* [e] prove nothing; for, the *one* signifies he was *entombed*, and the other that he was *enwombed*, and *so* he might be, and yet *go into hell*, too. 5. Going, he went to *triumph*, and was, there, *in a good estate*, as our *Writers* hold, which is *contrarie* to the *erroneous* tenet and *sense* of the *Romanists*. 6. When will he, or his *part-takers* solidly *satisfie* the learned Volume of Bishop *Bilson*, *Of Christs descent into hell* (that of the *damned*?) All this while I. have *concealed* my own (poor) *sentiment*, either way. It's enough for me, to have *confuted* this so very *petulant* Adversarie.

To his Seventeenth, *Because the Priest and People salute and complement one with another. Answ:* 1. Such interchangeable *salutations* (which, also, are *prayers* for each other,) as this [*The Lord be with you*, &c.] are excellent *provocations* to love and charity, towards one another. 2. They are (extending the words to Interlocutories in general) *Incentives* [f] of Devotion, being, as it were, the laying of *glowing* coals one upon another, which presently *kindle* one the other, and make the *flame* the greater [g]. 3. And, because he lacked (in *singing* of the *Lessons*) the *practice of the Church*; let him know, this *way* was used, by the *Antients* (and esteemed by them a *beautie*, no *blemish* in their Liturgies,) so *antientlie*, that *Plinie* the *Nephew* [h], who lived within a *hundred* years of *Christ*, sends word to *Trajan* [i]: *These Christians before day sing Hymns by turns or Catches* (alternatim) *to one Christ, whom they esteem a God.* But, thus, also, the *Angels* practised, *Is*, 6. 3. *And the Seraphim cried one to another; Holy, holy, holy*--- The Council of *Braccaria* [i] tells us, that this form of interchangable *salutation* or *apprecation*, the *Eastern* Churches received from the *Apostles*. I close this, with the *excellent* words of a *learned* man, [k] speaking on these words [*O Lord. I beseech thee, send now prosperitie*] (they are, saies he) ἐυχὴ

[a] So *Latimer*, and *Heel*.

[a] In the Creed Analysed, p. 174. of *Holy Devotions*.

[b] Epist: 99.

[c] Ps. 16. 11.

[d] Acts 2. 31.

[e] Mat. 12. 40. Eph. 4. 8.

[f] See Pref.

[g] Dr *Daniel Featleys's* Dippers, &c p. 78.

[h] *Epist: ad Trajanum.* See Dr Bryt's Postills upon these words, *Cum spiritu tuo*, p. 28.

[i] c. 21.

[k] Mr *John Martin*, in his Sermon called, *Hosannah*, p. 1.

"ὀνθρώς,

"ἔκλυσις, a quick earnest prayer, the pattern of the *Antiphonies* in "our Liturgie, the choicest part of all, and therefore the Devil "*shoots* most of his *arrows* against it, *even bitter words.*

To his Eighteenth, *The Minister's standing up between one prayer and another: the Prayer not being so long, as to be so soon tired with kneeling*: *Answ:* 1. This *Exception* would make one, that were not somewhat *knowing* and *wary*, believe, that, at the end of every such particular prayer, we rise from our knees, which is most *notoriously* false. For, 2. in praying we *kneel*: indeed, if the Priest perform any *authoritative* act (because acts of *authoritie* [a] are not to be done *kneeling*; rather in a *standing posture*,) as in *Absolution*, and *Blessing* of the *People*, &c. then we *stand*. 3. It was one of T. C's. and the *Brethren's* Charges on our *Liturgie*, that it was *too* [b] *long*, (and in that respect, *burdensome*) and, here, is an intimation, that the Prayers are *not long enough*. But, sure, 1 if they were not divided into *Collects* and diverse *portions* (but all put into one *continuate* prayer) they are of a very *competent*, (and of *due*) *length*. 2 They are generally (as thus *dispensed*) as long as Christ's *short* Form, *wherein*, yet, S. *Chrysostome* saies, [c] *he taught us the measure or length due to our Prayers*. Whereunto may be *annexed*, 3 that from *universal* consent *Cassian* [d] tells us, "that the way deemed most *pro-* "*fitable*, is to have *short Prayers*, but very *thick* or frequent, upon "this (*their*) consideration, that we may avoid (by such course of "*succinct* brevity) the *darts* of the Devil *lying in ambush*. Consonantly, S. *Austine* [e] commends the many *short* (*dart-like*) Prayers of the *Brethren in Ægypt*.

[a] See *Hooker* l. 5. Sect: 30. p. 248.

[b] Id. l. 5. p. 205, Sect. 32.

[c] *Homil: de Ann:* fol: 965.

[d] *De instit: Monachor:* l. 2. c. 10. *apud.* View of Directorie, p. 21

[e] Utilius censent breves orationes, sed crebrissimas fieri. Ut Diaboli insidiantis jacula succinctâ brevitate vitemus. e Epist. cxxi. c. 10. But greater (I wis) than *Augustine*, *T. C.* scandalously faults ours as short *cuts and shreddings*. See *Hooker* l. 5. Sect. 33. p. 252. But, *à Sanctis pete perfectis exemplum.*

To his Nineteenth *Unjustifiable*, *The chopping and mincing of Prayer between Priest and People, likening them to charms. Answ:* 1. *With his tongue he will prevail, who is lord over it?* not *Reason*, nor (I doubt me) *Conscience*. 2. These *interlocutorie Forms of speech* (in the most *profound* judgment of Mr *Hooker*) [a] *are nothing else,*

[a] See him cited above. in *Answ:* to 18th *Unw:* where most of what is said is pertinent, here, also.

but

but most effectual, partly testifications, and partly inflammations of all piety. 3 And, they are likewise (as above-said) great *conciliatours* of friendship and love 'twixt the *People* among *themselves*, and between *them* and the *Minister*. Read *Ps*: 122, and argue thence, *à minori ad majus*. While, 4. his (and his *like*-their) longsome *Prayings* (wherein the *People* are not *engaged*, to bear their parts, as with *us*) *charm* the *senses*, and *stupifie* the *attention* of the *People*, and make them *dream* o'r the *Service* of God, tyring them with an hour, two or three's prayer, till like yong *Eutychus*, [b] through weariness, they be *taken up dead* (asleep) *at our feet* [c]. Thus, causing more than a *fulnesse* in *Divine Worship*, (a very dangerous matter;) making men *apt*, to *complain*, (as *they*, in the *Prophet* of *the new moon and Sabbath, when will they be gone?*) *when will it be done? Let thy words be few* saies *Salomon*, Eccl. 5. 2. *No commendation* (saith S. Austine, *sutablie*) *that he was long at prayer, in as much as there may be much speaking, and but little praying.* [d]

a In answering after the *Præcentor* the ἀκροτελεύτια the *extreams of the verse* proved from *Philo* to have been the practice of the Essenes; from *Euseb*: of the Primitive Christians (learn't from the *Jews*, who also now use *Antiphones* or Responsories in their Synagogues) from the *Seraphims*, Esay 6. from the use of the Hebr: עבה which natively signifying to *answer* is used also for to *sing*, as in Ps: 147. 7. *Is*. 22. 7. Num: 21. 17. Exod: 32: 18. and in other places: but, especially out of Ezr. 3. 11. whence our manner of praying, and praising God, *alternis vicibus*, is derived; See Mr *Mede* Diatr. on 1 Cor. 11. 5. p. 255, 256, 257. b Act. 20. 9. c See Mr *Paul Baine's Life* prefixt to his *Commentarie* on the *Ephes*. disallowing (though a *Puritane*) these long Prayers, which some so *plume* and *pride* themselves in, p. *ult*. of his life. Amos 8. 5. d *Epist*: cxxi. *quæ est probæ viduæ. Multa loquutio, non multa precatio. Non in sermone multo, sed diuturno affectu, Id*:

To his Twentieth, about *the Creed of Athanasius*, wherein he *animadverts* the Article *of Christ's descent into hell* (for which we have already sufficiently *accounted*;) and, that yet, it should be said, *That this is the Catholick Faith, which except a man believe faithfullie he cannot be saved. Answ*: 1. It argues intolerable *saucinesse*, for him to *vellicate* and arraign those *precious* [κειμήλια or] *treasures* of the Church, the *Creeds*, which deserve far more *authoritie*, than any writings of men (whoever) *now*; being that *Regula fidei*, &c. *that one, onely immoveable, and unreformable Rule of Faith*, as *Tertullian* [e] calls it. And, therefore, 2. when he saies, *there are other expressions as liable to exception*; *as* it speaks *monstrous* frowardnesse and saucinesse, *so* it's no matter of *wondering*, to those who have lived in an Age *leacherously* addicted, κιτεῖν ἀκίνητα, to *remove*

e *De velandis Virgin*. c. 1.

patiens

antient land-marks, and *ambitiouſly* bent, to *walk in paths not caſt up*, and which even *throws dirt* upon the *Divineſt Prayer* of our Lord; not *ſticking* to ſay [a] (and that, oft,) *That if he were alive again, he would be aſhamed of that Prayer*; and, thanking God, they had forgotten it; daring, alſo, to profeſſe, that [b] *Chriſt in ſuch or ſuch a ſaying of His was in darkneſſe, when he ſpake it.* 3. The *Cloſe* of that *Creed* muſt be interpreted by its *oppoſition* to thoſe hereſies, that had invaded *the Church*, and which were acts of *carnalitie* in them that broached and maintained them, againſt the Apoſtolical Doctrine, and contradictorie to that *foundation*, which had been reſolved on, as *neceſſarie* to bring the World to the *obedience of Chriſt*, and were therefore to be *anathematized* after this *manner*, and with *deteſtation* branded, and baniſhed out of the Church; Not that it was hereby defended to be a *damnable* ſin to fail in the *underſtanding*, or *believing* the full matter of any of thoſe *Explications* (in that Creed,) before they were *propounded*, and when it might more reaſonably be deemed not to be any fault of the *will*, to which this were imputable [c].

a See Dr *Mr Cawdrey*'s Vindic. of the Lord's Prayer, p. 17.

b See *Edward's* Gangræna.

Rich. Pamel Vic. of Llanigon in Brecknſhire, one of the *Approvers* in the *Act for Propag. of the Goſpel*, and *Itinerant Preacher* in that *County*, often delivered in his *Sermons, That the Lords-Prayer was a rotten prayer*, Strena Vavaſ. p. 8.

c Dr *Hammond* of Fundamentals, p. 97 c. 10. Sect. 3. *Non ſimpliciores & minùs capaces, ſed perverſè doctrinam Trinitatis oppugnantes à ſalute excludit*, Biſhop *Prid. Faſc. Contr.* p. 239. See Leo's Anſw: *apud Voſſium de tribus ſymbolis.*

To his Twenty firſt, *The Litanies being to be read on Wedneſdaies and Fridaies, and at other times, when it ſhall be commanded by the Ordinarie; which argue,* (ſaies he) *compliance with the Papiſts*; and, he aſſerts *the equal fitneſſe of every Miniſter, to judge of the meetneſſe of the times to read it. Anſw:* 1. To do as *Papiſts* do is not (as *aboutſaid*; no, not though *T. C.* would rather have us *ſymbolize* with *Mahomedans*) *reprovable*, but *where* their practiſes are *in vitio* and *reprovable*, of which ſort this is *none*. 2. It is rather a *comportance* with the *Greek* Church, which keeps thoſe daies *more ſolemn* Faſts, becauſe the *Bridegroom was* then *taken from us*; *ſold* by *Judas* on *Wedneſday*, and *murdered* by *Jews* on *Friday* d; which are very *excellent* grounds of *Faſting*, *Humiliation* and *Litanie*, that is, *earneſt prayer*. 3. It is the *Charge* of the *Ordinarie*, to appoint, *when* the *Litanie* is to be uſed *extraordinarilie* e (not *ordinarilie*.) And, 4. it's *extraordinarie* preſumption and folly, to *aſſume*, and think every *Miniſter* (or *himſelf*) as wiſe, and *diſcerning of the times*,

d Conſtitutions of the Apoſt. v. 14. vii. See alſo *Epiphanius adv. Aerian.*

e Inaſmuch as nothing ſhould be done but by publick conſtituted authority.

times, as a *Father* and Biſhop of the Church, (the ſuperior *Ordinarie*) ſo far excelling (in years, *uſe of things*, judgment, gravity,) inferiour Prieſts, *ordinarilie*; much more, as all thoſe *Fathers jointly*, (and authoritatively acting.)

To his Twenty ſecond, *Becauſe (in the Litanie,) the Miniſter propounds the matter of the Prayer, but the People pray, Good Lord, deliver us*, &c. *Anſw*: 1. But, ſure, what the *Miniſter* utters, then, is *part* of the Prayer (the *matter*, as well as the *form* being part of the *compoſitum*;) and the *Miniſter*, too, *do's*, or *may*, *ſoftly*, pray what the *People* ſay. 2. *Were* it not *ſo*, let him tell (if he *can*) what *harm* there is in it. For, (not onely in this *quarel'd*, but *nonpareil'd* a piece of our *Liturgie*, but) in the Prayers *before Sermon* (all that are, not *voluntarie*, but under *precept* of our *Law*) this courſe of *ſuggeſting* the matters or *heads* to the hearers, to be by them *ſumm'd* up in the *Lords-Prayer*, was not *unuſual* heretofore, and is, *now*, in ſome uſe b; and 'tis called *moving the people to pray*, or *bidding of prayers*. Some *footſteps* c of which *practice* are to be found in Biſhop *Andrew's* Sermons. 3. All liberty (though he would *inſinuate* the *contrarie*) is left to the *People*, to utter any *holy* and *wholeſome prayers*, in *private*. (I am ſure, the uſe of the *Liturgie*, ſave in the late *evil* daies, was *cheerfully* permitted, both in publick, and *private*.) That, which he aims at, I ſuppoſe, is, that it was not permitted *Schiſmaticks* and *mal-contents*, to *haunt and heard* together in *houſes*, under *pretence* d of *God's Service*, and there to *utter their ſtomachs* againſt eſtabliſhed *Laws and Governours*, both in Church and State, under the *maſk* of *diſpenſing, and partaking God's Ordinances. Forgive us this wrong! Hac licentiâ omnes deteriores ſumus.* 4. Whereas he *excepts*; *But women are not permitted to ſpeak in the Church*, that is, ſaies he, to *pray*, citing 1 *Tim.* 2. 11, 12. I muſt needs cry out, *Cor Zenodoti!* and then (*ſeriouſly*) tell him, the Apoſtle ſpeaks (1 *Cor.* 14. 34.) particularly of *Prophecying* and *teaching*, and in 1 *Tim.* 2. 14. he layes down, (it's true,) a more *general* rule, but yet ſuch an one, as forbids *onely* all ſuch ſpeaking,

a Of all pieces of *Service* give me the Litanie, it's ſo ſubſtantial and powerful, that it is able to make a man devout by violence; it commands a zeal, and ſeizeth upon the ſoul of any impartial hearer, D. *W*'s Vindic. &c. p. 32.

b The Litanie (ſaies one) is a common treaſure to all good devotion.. *In cæteris aliis omnes vicit in hoc ſeipſam*; ſaid of *Orig. in Cantic.*

c See Mr *Sanderſons* (excellent) Sermon, on Tit. 1. 5.

d See Dr *Heylin's* little Tract, on this ſubject, at the end of his *Hiſtorie of Liturgies*.

Quorum tituli remedium habent, pixides veneni, (*Laſt. l.* 3. *c.* 15. of ſome *Apothecaries* boxes.)

as in which *authoritie* is used or *usurped* over the man. Now, when the *woman* praies (in our *Assemblies*,) do's she, (I demand) ἀνθεντεῖν ἀνδρός, a *usurp authoritie over her husband*, or do's she *prophecie* or *preach*?

a Note here, that, to speak in a *Church-Assembly*, by way of *teaching* and *instructing* others, is an act of *superioritie*, which therefore, a *woman* might not do, because her sex was to be in *subjection*, and so to appear before God in *Garb* and *Posture*, which consisted therewith, that it, they might not speak, to *instruct* men in the Church, but to God she might. *Mede* Diatribe on 1 Cor. 11. 5. p. 249.

To his Twenty third, *The many Tautologies in it, Good Lord deliver us, being used* 8. *times*, &c. *and the use of the Lord's-Prayer, at least* 4. *times in Morning-Service, which is vain repetition forbidden*, Mat: 6. 7. *and condemned by us in Extemporalists. Answ:* 1. This to do, is most perfectly lawful, from the *example* of our Lord, within no *great* space praying, in the *same* [form of] words, *thrice* *. And, from the precedent of H. *David* in *Ps.* 136. where every ver. (26. in number) is closed with [*For his mercy endureth for ever.*] 2. It comes not under the *censure* mentioned, in that we do not *lengthen* our Prayers with *idle tautologies*, after the manner of the *Heathen*, as thinking (for so did *they*,) we shall have our *Prayers* granted, through *multiplicitie* of the words used, or by the *long noise* † thereof, or that we shall make them more *intelligible* to *God*. 3. Our *Forms* are perfectly *faultlesse*, whereas the *battologie*, condemned by Christ, in the place *above*, meant * (as the best *Glossarie* tells us,) *Polylogie*, *Argologie*, *Acyrologie*, *long*, *idle*, *unseasonable* talking, or, forms; and, therefore, in *Munsters Hebrew*, the sense of Christ's prohibition is, in these words, *Do not multiplie words unprofitable*. 4. Whereas, 4. our *Authour*, and such as *he*, by their *long confused*, *incondite* prayers, would *perswade* us, that they *thought*, much babling after the *Heathen* manner, were acceptable to God, and took it (according to the *Pharisees* imagination of long Prayers, S. *Mat.* 22. 14.) to be a part of *holinesse*. "In which (saith the Bishop of "*Winchester*, b,) who so marks them, shall find, they commit both "faults; *that* of the *Pharisee in tedious length*, procuring many "times *nauseam spiritus*, a dangerous *passion*: and the *other* of the "*Heathen*, in fond *repetitions*, *tautologies*, *inconsequences*, and all the "*absurdities*, which may fall into such manner of speech. Adding, "*Cyprian* saith, it was ever in Christs Ch. counted an *absurd* thing "which

* S. Matt. 36. 44.

† Kings 18. 27.

* S Mat. 7. 8.

b Sermon of Worshiping Imaginations, p. 37.

"(which some count their *glorie*) *ventilari preces inconditis vocibus.* 5. That *the Lords prayer is oft repeated*, a ha's this (most *reasonable*) account: Christ commands us, when we prav *solemnly*, to *say* his prayer. Now, in our *Book*, there being several *Services*, for several *occasions*, for several *daies*, for several *times* in the *day*, and even that which is assigned to *one* time so *discontinued* by *Psalms*, *Hymns*, *Lessons*, that it becomes, in a manner, two *Services*, clearly two *times* of Prayer, we have so *assigned* it, as to be once repeated in *every* such part of *Service*. And, why *that* which must be *necessarily* b used, in *obedience* to Christ, in the prayers of the Church, and being repeated *oftener* than *once*, shall be *useful* to him, that was not come at *first* saying, or may be said more *attentively* by him, who had, before, been too *negligent* c, should be *necessarie* to be used but *once*, (and not *once*, by our Author's *good will*,) when all mens *zeal* or *understanding* of so *divine* a Form, or (perhaps) *presence* at *that* part of Service; shall not *necessarily* go along with it d, let *him*, or *any*, tell, if they *can*.

a I have known as great Puritans as any were, use the Lords Prayer twice at every Sermon, in the beginning, at the end, *Montagu's Gagg*: p. 323.

b The Directorie saies, it may be *commendably* used, in it (divine Service)

c Many are not present at the rehearsal of the *Lords Prayer*, seeing the mulct of absence is not inflicted, if men come whilest the *Psalms* are in reading. *Fisher's* Def. of Lit. l. 1. c. 6. p. 52.

d See the View of New Direct. p. 38.

To his Twenty Fourth *Unwarrantable, excepting against the word* [*deadly sin*,] *implying the Popish distinction of sins venial and mortal.* *Answ:* 1. Here we have *good companie*; for, that famous and *far-spread Augustane Confession* uses it e, 2. The excellent (*Protestant*) *Melancthon* ha's it *often*, in his *Common-Places*; once, where f he useth these words. "But, there is a certain other kind of actions, "which are of that nature, that they who commit them, fall *out* (or "*from*) the grace of God, cease to be accounted *just*, and are *damned* "unlesse they repent; these actions are called *mortal sins*. Again g, "This degree therefore, is to be held in actions, that it is a *mortal* "*sin*, to do against conscience, that is, to approve somewhat, or do "some work or deed, which the conscience judges to displease God: And yet again, his *Answer* to *Langæus*: "That the spirit doth not "abide in those who commit *mortal sins*, that is, deeds against con-"science. 3. This difference (of sins *mortal* and *venial*) is taken

e *Qui verò obtemperant pravis cupiditatibus & agunt contra conscientiam, versantur in peccatis mortalibus, nec fidei justitiam nec justitiam bonorum operum retinent*, p. 14.

f *De discrim. pecc. Mortalis ac Venialis*, mihi, p. 3. g *ib* p. 4, 5. & alibi. See *Musculus* also using this distinction, *Loc. de Peccato* Sect. 5. (particularly,) *Ursin. Cat. de pec. dist.* p. 59. *Daven. prælect. de just. act.* c. 35, p. 431 & *Hoard's* Souls miserie p. 2. p. 91. Note, also, that the Papists make simple fornication either no sin, or but a venial sin, while we account it a *deadly* one-*fornication and all other deadly sin*-

from the *Antients*, who call ſins *great*, *grievouſer*, coming under *querela* or *aggrievance*, *mortal*, *lethal*, *mortiferous*, *damnable*; which with *one ſtroke deſtroy* the ſoul; *one* whereof is attended with ſubſequent *damnation*, crimes whereof S. *Paul* ſaies, That *they which do ſuch things, ſhall not inherit the Kingdom of God*: to which that of *Tertullian* appertains, "But, an adulterer and a fornicatour, who "do's not ſtraight, upon the commiſſion of the ſin, pronounce, a "*dead* man? Of which kind of crime S. *Auguſtine*, b in *Tractate* XII. gives theſe examples, *murder*, *adulterie*, *any uncleanneſſe of fornications*, *theft*, *fraud*, *ſacriledge*, and the reſt of that nature. But, other there are, which they call *more light*, *minute*, *ſmall*, *daily delicts* of *righteous men*, and without which no man leads his life, &c. So that after all this I *ask*, 4. Whether our *Church* had not *reaſon*, to ſpeak, as ſhe did, in the place *excepted* to? Oh, how *lovely* is it in her, to imitate the pious *Antients*, and other *excellent* men, where they ſpeak (as here,) nothing but *words of truth and ſoberneſſe*! 5. Even ſome of the *Papiſts* ſpeak ſo, in this matter, as no *moderate Proteſtant* may refuſe, to *ſubſcribe* to their *opinion*. *Venial ſin is venial onely by the mercy of God*, ſaies one c. Others d of 'em ſay, that *ſix mortal and venial — are onely diſtinguiſhed, by reſpect to divine grace, which imputes that ſin*, &c. Now, ſure, when and where *Papiſts* ſpeak *Proteſtantly*, what ſhould *forbid* our *ſpeaking* as do *Papiſts*, (eſpecially, having the *countenance* and *authoritie* of the H. *Fathers*, and other (*admirable*) men?) 6. His *Texts* e import, that f no ſin for the *ſmalneſſe* of the *matter*, or in the *whole kind* is *venial*, but (*aequè*) *damnable* and *deadly*, in the *accounts* of the *Divine juſtice*, which we, freely, *grant* (and, our uſe of the word *mortal* (as appears) do's no way *prejudice* that *conceſſion*;) but yet, (*conſentiently* to what is ſaid of *mortal* ſins,) there may be ſins *venial* by the *imperfection* of the *agent*, as when a thing is done *ignorantly*, or by *ſurprize*, or *inadvertencie*: which is not, indeed, a *kind* of ſins, but a *manner* of making all ſins *venial*, i. e. *apt for pardon*; for, by the *imperfection* of the *agent* or the *act*, all *great* ſins in their *nature*, may become *little* in their *malice* and *guilt*. And, even *the ſin unto death*, 1 S. John v, 16. g might have been *venial*,

a *In ſpeciem venientia.*

b See Grotius's Diſcuſſio Dialyſis Andr. de Rivet, De peccatis venialibus & veniabili.

c Voces illorum ni antiquitate uſurpatas commode interpretari, (quin mori poſſe rejicere, ſed ill. modeſtias, Grot. Animadv. in Animad. Riv. ad Art. 4. p. 20. de voce meſiri.

c Biſhop of Rochester (Fiſher) Refut. xxxii. art. Lutheri.

d John Gerſon tertia pars de vit. Spirit. Sect. 1. Jacob Almain quæſt. tr. 3. c. 10.

e Rom. 5. 12. & 6. 23.

f See Biſhop Pearſon's Unum Neceſſe. Serm. S. Ct. 3. ch. 3. p. 128.

g Many ſins *ex genere* [in reſpect of the matter] or *ex imperfectione actûs* [as not done with a full conſent] may be ſaid to be *venial*, negative, *& per non ablationem principii remiſſionis* [grace.] Dr Field of the Church l. 3. c. 9. p. 208. *ex Card. Cajetan.* g See Dr Hammond in Loc. Some ſins *mortal*, others *venial*, because ſome are *forgiven*, others *not*, according to the quality of the *ſin*, and the *parties ſinning*. All are *venial ex eventu* too, by the blood of Chriſt, and true repentance.

in

in this ſenſe, if *obſtinacie* againſt *admonition*, and *incorrigibleneſſe* under the *cenſure* of the Church, had not made it εἰς θάνατον.

To his Twenty fifth, *Our praying againſt ſudden death*, *Anſw:* 1. Our prayer, here, imports [a] a *twofold* deſire, 1 *that* death when it cometh, may give us ſome convenient *reſpite*; or 2 (if God deſire us that, yet) *that* we may have *wiſdom*, to provide always before hand, that thoſe evils *overtake* us not, which *unexſpected* death doth uſe, to bring upon *careleſſe* men; and though it be *ſudden* in it ſelf, yet *that*, in regard of our *prepared* minds, it may *not* be *ſuddain*. And, ſurely, theſe being *good* things, the praying for them, is not under *interdict* in *Scripture*, but rather as much *allowed* there, as the praying for (lawful) temporals, or even *ſpirituals*. For, 2. in the latter *import* (aſſigned) of the *petition*, we pray for *preparation* for death (which ſure, includes *repentance*,) and, ſo, is not *burdened* or *preſt* with any *deformed* conſequences, of *confirming ignorant Proteſtants in evil principles*: of which *ſort* are not thoſe he reckons, 1 *That repentance lies in our power*: (for, ſo, ſuppoſing the *preventing*, &c. *grace* of God, (which is ever ready to ſuch as willfully repulſe it not) it is; how elſe can it be under [b] *exhortation*?) 2 That *repentance muſt be a mans laſt act* (*elſe he can't be ſaved*;) for, ſo, it muſt be, becauſe *repentance* is *a ſtate of life*, and muſt reach from *Converſion* to our *Death*, repentance (as *for*, ſo) *from dead works* [c], which we muſt, *alwaies*, be under; (repentance being not ſome one bare *act* of change, but a laſting *durable ſtate* of *new life* [d], called, alſo, *regeneration*, the *new creature*, *living a godly life*.) So that, 3 we do not *exclude ſuch as die ſuddenly or violentlie from ſalvation*; for, *they* may have *this repentance*, I ſpeak of; and *thoſe* that have the *mercie* of dying *treatably*, may adde ſome *advantages* [e] to it, by *reinforcing* and *heightening* their *ſorrow* (for the ſins of the *unregenerate*, and the *failours*, *lapſes* and *infirmities* of the *regenerate* life,) their *love* to God, and *charitie* to men, and other waies; by which they are *priviledged* over the *other*. 3. By this *Anſw:* all his *Texts* of Scripture (whereof ſome are *impertinent* enough) are *intercepted*. 4. If the *Antients* prayed for *ſuddain* death, 1 you tell us not, *who* thoſe *Antients* were [f]: they might do *amiſſe*, in ſo

[a] The Reader may pleaſe to ſee (heareof) Diſcourſe on this ſubject, in Mr *Hooker*, l. 5. §. 46. p. 276, 277, 278.

[b] See the Meeter of the fifth verſe in fourth *Pſalm* (which I cite, becauſe more reverence is paid to them, by the *Vulge*, than to our *reading Pſalmes*:) *And in your chambers quietly, ſee you your ſelves convert.*

[c] Hebr. vi. 1.

[d] *O vita pœnitentia vita nova.*

[e] Is it not ſome *comfort* to die with renewed *faith*, *repentance*, *reconciliation*, and *ſetting of the houſe in order*? Some of the *elect* die with more *ſcandal*, and leſſe *joy of conſcience*, yea & enjoy *leſſe joyes in heaven* than others of *their brethren*; and may not we pray for *the beſt gifts*? *Fiſher* Def. of Lit. l. c. 8. p. 84.

[f] Some good men have prayed againſt *ſudden death*, as our Martyr-Reformers, *Cranmer*, *Ridley*, &c. [whom he thinks well of, ſee his p. 42.] who taught us, thus to pray.

doing, for ought appears, as well as the H. Prophet *Elijah* did. For, as it may be *good* sometimes, to desire the *retardation* of death; so it may be *ill*, to pray the *acceleration* (or hastening) of it. 2 Surely, it's better dying like *Cyrus* in *Xenophon*, or *Plato* in *Socrates*, than to *finish* as those, of whom *Elihu* * speaks, *momento moriuntur*. Better to die as *Jacob* a, *Moses* b, *Joshua* c, *David* d, than as *Ananias*, &c. 5. We shall yet *annex* this, That, if the *petition* be ta'ne, as 'tis in the *Latine* phrase, it cannot *possibly* fall under their *displeasure*, *A morte improvisâ libera*, &c. He that *foresees* not death, being utterly *unable* to be *provided* for it, and whosoever is *not so*, must needsly eternally perish.

To his Twenty sixth *Unwarrantable*, *The desiring to be delivered by Christ's Circumcision, Baptism, Fasting, Temptation, yea Burial. Answ*: 1. They are very *passionate strains*, [*by thine Agonie*, &c.] all of them being a *compendious* and very useful *recapitulation* of the Gospel-storie, a *recognition* of the chief *media* of our Salvation, and a vehement *obtestation* a by the *meritorious* Actions and Passions of Christ. 2. These things, recounted in the *Litanie*, be the undoubted *effectual means* of our *Salvation*, and ought we not, then, to pray, that God would save us by these *means* from wrath, &c? 3. 'Twas very well said of H. *Zanchie* (a more *moderate* man, than many others, and, whose saying *that* was, *Non novi istam Reformatorum mundi Theologiam*,) that, "in the *Roman* Church he *alwaies* "was *pleased* with those *two* things: *one*, that they conclude their "prayers, *through Jesus Christ our Lord* b: the *other*, that they ex-"presse the *parts* of our Mediatour, and the *acts* of his office, adding *by thy crosse and wounds*, &c. 4. Why adds he [*yea, Burial?*] as if *that* were not a *piece* of the Mediatours *Exinanition*, and a *meritorious suffering*, to continue three daies *deprived* of life, under the *dominion* of death, sustaining the *squalors* and *dishonours* of the grave. 5. As to *the Exception that* some *take* (it seems *he* do's not; and it seems too, whoever *takes the Exception* (though even *Papists*,) it must be matter of *charge* against our *Book*) at the word, *By*, as if (forsooth) it imported an *Oath*. We say, that [*by*] signifies, (and, that most *usually*) the *instrumental cause*, or *means* c, and in that sense it's *accepted* in our Litanie, not *swearing* or *averring* therein any thing, to be *so* or *so*, by *Christ's Nativitie*, &c. but *praying* God, to deliver us, &c. by these *meritorious* passages of our dear Redeemer, &c. Those that quarrel at such innocent blamelesse things,

* Job 34.20.
a Hebr. 11. 21.
b Deut. 33.
c Joshua 24.
d 1 Kings 2.
The frequency and fearfulnesse of Earthquakes gave the first occasion to that passage in the Litany, —*From sudden death*. Doctor *Hackwel's* Apol. l. 2. § 4.

a Like that 2 Thess. 2. 1. I beseech you brethren, by the coming of our *L.* J.C.

b Exposit. Præcept. 2æ. tit. de Invocatione.

c *Media sunt ista liberationis & salutis, non exorcismi formula*. Bishop Bild. *Fasc. Contr.* p. 240.

things, would περὶ καπνοῦ στενολεσχεῖν. 6. The [*by*] being thus proved purely *lawful* (and more,) 'tis not *the oft using* it can make it *unlawful*, (by changing its *nature*,) what e'r he, or his *capricious over-weening* co-opiners *deem* (not to say, *dream*.)

To his Twenty seventh, *Our praying, that God would bring into the way of truth all such as have erred. Answ*: 1. This *Obj.* is *reproachful* to (*expresse*) *Scripture* (as well as the *Litanie*.) For, do's not S. *Paul exhort* (and, so, *command*) *that prayers be made for all* **men. For, God will have* * *all men to be saved, and to come to the knowledge of the truth.* 2. And, because there are no (ἐναντιότητες) *contrarieties* in Scripture, his *two Texts* a must not *serve in this warfare*. Which, 3. are *easily* shewed, not to have any *force* in this matter; Christ (though not *at that time*, and *for those* particular *requests*) praying for the *World*; even his very enemies and b crucifiers. And. S. *John* doth not *forbid* us, to pray for those that *sin unto death*, but onely doth *not command*, c to pray for them, or doth *not promise* any good *successe* to the prayers, &c. It notes the *suspension* of the *Prayers* of the Church, or the *inefficaciousnesse* of them. And, *again*, we may pray to God for them, that he would send some *temporal punishment* upon such *insensate incorrigible* sinners, as the onely *reserve* behind, to make *impression* upon them, which is the advice of *Clemens Alexandrinus* Stromateis l. 7.

* 1 Tim. ii. 1, 4. See Gal. vi, 10. S. Mat. v. 45.

a John 17. 9. 1 Joh: 5. 16.

b S. Luke 23. 34.

c οὐ περὶ ἐκείνης λέγω ὅτι ἐρωτήσει, of that *I* say not that he should pray. The words amount not to a *Negative* but rather to a *toleration*, that they might pray if they would, &c. Dr *Hey'yn's Theol. Vett.* l. 3. c. 5. p. 442.

To his Twenty eighth, *Our praying for a sort of people called Curates* (*a name and office*, saies he, *not known in the Bible*) *distinct from Bishops and Pastors. Answ.* 1. Sir, they are *a sort of Priests*, (not *people*.) 2. For the *Name*, Mr *Ball* d shall tell him, that *Parsons, Vicars, Curates*, &c. *are but various titles given to the same Ministerie in diverse persons, which is Evangelical*, &c. *And, to contend about the bare name and title of Parson* (and, so, of Curate, &c.) *is vain and frivolous*. 2. For, the *Office*, by *Curates*, here, are not meant *stipendiaries* e, as *now* it is used to signifie, but all those whether *Parsons* or *Vicars*, to whom the *Bishop*, who is *chief Pastor* under Christ, hath committed the *cure of souls* of some of the *flock*; and so are the Bishop's *Curates* f. 3. For *Bishops and Pastors*, I suppose them two *names* of the *same* (or much-*alike*) *signification*

d Against Can, p. 142, 143.

e See *Rationale* on the Commom P. p. 89.

f And, so, [*Curate*] in Prayer for the *Ch Militant*, is [*Minister*] in the *Litany*

Pastor

[a] *Apud veteres Pastorum nomen vix inveniri, nisi cùm de Episcopis loquuntur.* Bishop Andrews's *Resp. ad Epist. Pet. Molinæi.*

(*Pastor*, [a] in the antient times of the Church, signifying (*appropriately*) the *Bishop*. 4. To his (*sceptical*) *Note*, we *say*, *Quin sine Rivali*; and *pray*, that where any of the H. *Tribe* have not *comported* and *complied* with their *titles* or *names*, there may be an *answerableness* hereafter 'twixt them, and the *styles* may belong to them *ex vero*. *O Lord*, *indue thy Ministers with Righteousness*.

And *Binius in not. ad Concil.* excepts against a fragment of the Synod of *Rhemes*, for claiming to undue Antiquitie, upon this account, *Eo quod titulum Pastoris tribuat Parochis*, crosse to the usance of antienter Ages, *Binius* in Conc. To. 3. part 2. p. 978. See Doctor *Heylyn's* Historie of Episcopacie l. 1. c. 6. n. 13. See likewise Dr *Hammond's* Dispatcher Dispatched, p. 701, 737.

To his Twenty ninth *Unwarrantable, The taking of God's name so many times irreverently in our mouths, in saying, Lord have mercie upon us, Christ have*, &c. *Answ*: 1. It's *false*, that we use his name, in those (*short*, but *quick* and *lively*) *petitions*, *irreverently*: for, 1 we use it, in his (*reverend*) Service, and 2 we use them with *reverential impressions* upon our spirits, in the use thereof; and 3 if it should chance, to be *otherwise* with *some*, in this *latter* particular, yet *first* that is none of the *Litanies* (or Churches) *guilt*, and *secondly* (if such arguing were good) it would take away the use of the *Lords-Prayer*, *Creed*, *Bible*, because, in the *use*, or *reading* of *these*, some *deport* themselves not so *reverentially* and *awfully*, as they ought.

[b] Exod. 20. 7. Levit. 19. 12.

2. His *Texts* [b] speak, *primarily*, against *perjurie* (though *perhaps*, *foolish* and *wanton* using of Gods name, though *without Oaths*, is *reducible* thither;) and this is the *polluting of Gods name*, in the latter of his *quotations*. Now, sure, we *swear* not, when we say, *Lord*, &c. nor *foolishly*, or *wantonly* use God's name. 3. How oft have the *Extemporarians irreverently*, (because idely, emptily, unseasonably, *futilously*) used the *august* name of God and Christ, in their *effusions*? *Turpe est Doctori*, &c. (to *return* him his piece of *Latine*.) That this *return* is due, shall appear by the words of one, that was *once a μέγας τις* and *Ring-leader*, in the *Puritan-faction*, and speaks upon good *experience*. "Now (saies he) what worship or prayers "do you use? I am ashamed to name the boldnesse and folly of "some, who scarce able to utter three words orderly, will yet take "upon them to *bable* out a tedious, long and *fluttering* Prayer, "wherein every tenth word shall be the repeating of *O Heavenly* "*Father*,

" *Father, O merciful Father, O dear Father, O good Lord, O mer-*
" *ciful God,* &c. and all things so foolishly packed together, that
" their praying seemeth rather to be the *prattling* of an *infant* that
" would tell some *great tale*, but cannot *hit* of it[a].

To his Thirtieth, That it *the Collect for Christ-masse-day, is to be read till New-years-day, and yet the Collect saith,* [*this day to be born.*] *What* (saies he) *could he be born that day, and six daies after? excepting* the same *to Easter-day, &c. their Collects. Answ.* 1. The *first* of those daies is the *original*, the rest are all *copies* or *transcripts* thereof: the feast *continuing*, the rest are the same in *Ecclesiastical* account, though the *first* be the *principal*. 2. The word *Day* is, here, used, in the *Scripture-notion*, wherein it signifies (not as *ordinarily*,) the *whole time* designed to *one* and the *same purpose*, though it lasts *several natural daies*; see *Examples* in *Marg.* b 3. It's most *visibly* false, that we say (which yet, he *blindly* or *wilfullie* charges us, to say) *this day*, on *Easter* and *Ascension*-daies. 4. When he proceeds to *except*, That *it's more than all the learned Clerks in Eng. or Italie can prove, that Christ was born, either* on that, or in the *month December*, we say, 1 why *in Eng: or Italie*? Forsooth, he would, here, *insinuate* (his old *Coccysm*) the *calumnie* he has expressed in *fat* and *expresse* words, already, more than *once*, that *we symbolize with Papists*. But, he may inform himself, that *Protestants*, also, keep that day, not onely *Lutherans*, nor onely they of the *Augustane* way, but even the *Helvetians*, c and *French*: " They
" observe reverently (saies d *Peter du Moulin* the *Son* *) the Dayes
" of *Christmasse*, *Easter*, *Ascension*, *Pentecost*. And, when they
" have *Sermons* upon *week-daies* (at *Charenton* on *Thorsdaies*,) they
" will *change* the day, when there is a *Holie-day* of some *note*, in
" the *Week*. Where *this*, and other *Feasts* of Christ are *taken away*, they are *wish'd* for by sober *members* of those Churches, as by that *noble* and *learned* Lord *Philip Mornay du Plessis*; and Monsieur *Andrew Rivet* a learned French Protestant constantly *preached* on that Day. So that he might have *ranged* us with better *companie*. 5. But, however, *we must prove* c, *that He was born on that Day*. But, we say, 1 If we could, the men of this *kidney* would *as much* observe it, *as now* they do. This *Plea*, therefore, is but a *pretext* for a *schismati-*

a See Bishop *Bancroft's* Serm preached at *Paul's* Crosse on 1 John 4 1. p. 55.

b The time of visitation called a *day*. S. Luke 19. 42, 44. The time of life, called a *day*, S. Joh. 9. 4. especially (& *directly* (to our purpose) Heb. 3. 13. — daily while it is called, This day. See *Rationale*, p. 268, 269.

c See *the* Helvetian *Confession, Artic.* 24.

d *In a letter of a* French *Protestant to a Scotishman, of the Covenant.*

* By what place of *Scripture* may it be *proved*, that this day, *May* 26. is the *Lords-Day*. See the sage, moderate, and learned *Zanchie's* three Reasons for Holy daies, in 4*um Præceptum*.

zing quarrellous humour. 2 What if we are *mistaken* in the *Day*, yet the matter of the *mistake* is of no greater *moment* or weight, than (a very *ordinarie* and *incident* thing) the false *calculation* of a day: a very *pardonable mistake*, sure, to such as, *reallie* and *unfeignedlie*, think, they are *not mistaken*, and who perform the *business* of the day, as *substantiallie* and *completelie* on a *mistaken* (supposed) Day, as they *could* do on the *true* (supposed) one! But, 3 we *have* and *observe* the *right* day: for, *first*, *They*, saith S. Chrysostom, a *which knew those Records* (the Roman *censual Tables*) *exactlie, and that had* (ἄνωθεν καὶ ἐκ παλαιᾶς παραδόσεως) *a long time celebrated it as from an antient Tradition, have now sent us knowledge*: and, *secondlie*, there is a (*genuine*) Apostolical (and, so, at least, *greatlie antient*) *Canon*, that hath (in this affair) these words: "Also that you constitute an anniversarie Feast, at the Nativitie of the Lord Christ, "on the Day on which he was born, and that was the 25th c of the "first *Canun* (i. e. of *December*,) for this is the principal of all "the Feasts, &c. adding a *specification* of the day of Christ's *Baptism*: and, *thirdlie*, b both the *Greek* and *Latine* Churches, which had such very sharp *contentions* about the time of keeping *Easter*, have yet *sweetly* and *uniformly* agreed in *this*: and, *fourthly*, let our *Authour*, or any other *Enemie* to our *Festivities* (solidly) *answer*, what's laid down *for* this Festival in the *Practical Catechism* c; in the *fourth Quære*, d *Of the Festivals of the Church*, by the same *eminent* Author, and the learned Dr *John Pearson*'s little Tract styled, *Christs Birth not mis-timed*: e and *lastly*, I need not adde, that we are *in possession* f, and, therefore, if he'l *dispossesse* us, and denie the *Day* or *Moneth*, he must bring his *proofs*, and, those, *most cogent*, *irrefragable* ones. Now, do's he produce *such*? 6. All that he saies, is, That *he was rather born in September*, g which he would prove by this, *in that it might be figured*, &c. *by the Feast of Taber-*

a And, *such*, even Mr *Cawdrey* (as *bitter* as he is) allows it to be, in his *Account audited*, &c. p. 395, 396. Of which *Piece*, see Dr *Creed*'s *Certificate* or *Character* in his (learned) *Refuter refuted*, Ep. to the Reader.

b *Hom. in nat. ad Antioch.*

c A Persian *Calender* or *Ephemeris* places it on the same day also. So the *Syriac* and *Coptic* or *Ægyptian* Churches; So likewise, saies the old Cosmographer *Malela*, did the East-parts of the Rom. Emp. See Mr *Gregories* Notes on the Bible.

d *Hospinian* (no *friend* to the Church in these things) confesseth, that, from the *most antient* times, it was celebrated on the 25. of *December*, which he proves out of *Theophilus* a very antient Bishop of *Cesarea Palestinæ*, who lived about the time of *Commodus* and *Severus*.

e L. 2. § 13. p. 234. &c.

f p. 441.

g See also Suqire *Fishers* Treatise for it; *Festorum Metropolis* by Mr Allan *Blayney*; Dr *Warmstreys Vindication of the Nativity*, &c. in *Answ.* to *Joseph Hemings*.

h *Melior est conditio possidentis.*

i Gr *Nyssen.* fixeth it (under the style of εὔσεμος ἡμέρα τῆς ἑορτῆς ἡμῶν.) in that point or period of time, ἡμέρα προσαυξανομένη, καὶ νὺξ κολοβουμένη, i. e. about the Winter-Solstice, *Homil. de Nativit. Christi.*

nacles,

nacles, on 15th *day of the Month*; *and* that *the Jews, and diverse learned Christians hold that the first day of that Feast shadowed his Birth*, &c. and that *John seems to allude unto it*, *John* 1. 14. But, we say to this, 1 to *impugne* a *Tradition* and *Practice*, so *universallie* for *time*, and *place* used, and so *stronglie* delivered, he should not come with his *dwining feeble* words *but rather*,] and [*which might*,] and talk of [*shadowings* and *seemings* and *allusions*] and tell us of *the Jews, and divers learned Christians*,] but name no *one* *. This is no proper *suant processe*, in this so *daring* ἐγχείρημα (or undertaking) 2 If his being born *in the seventh month*, *might be held forth by the Feast of Tabernacles*, it also *might not*, (bendes, that many things *might be*, which never *were*, or *shall be*.) Say, man, (if you'l say *any* thing of *force*) that it *was*, &c. and *prove* what you say. 3 If *that* Feast *shadowed his birth*, there's no necessity, it should *shadow* it, as-to *the Day* and *Month*. 4 The ἐσκήνωσεν ἐν ἡμῖν, he dwelt among us a] in St *John*, *alludes* not to the *Feast of Tabernacles*, but to the [*ambulatorie Church* of God] the *Tabernacle of Testimonie*. And, the *comparison* lies herein; *first*, as in *that*, God was pleased to *dwell*, so in this *flesh* of ours, as in a *Tabernacle*, the Son of God appeared among us *most gloriouslie*: *secondlie*, as *that* had in it the *Law*, that ministration onely of *death*, 2 Cor. 3. 7. he, now, in the *Tabernacle* of his *flesh*, is all full of *grace*, that is, *exceeding mercie*: *thirdlie*, whereas the whole *businesse* of that *Tabernacle* was nothing but *shadows*, he hath brought the *substance* and *truth* with him b. 7. and *lastlie*, To oppose the truth of a matter of *Fact* with *probable Reasons*, when as there was, never, any thing so *surelie done*, but a witty *prompt* head might be able, to find out *sophical likelie Arguments*, to persuade the *contrarie*, is a way of *proceeding*, that becomes no *wise* or *sober* man.

To his Thirty first, *The Collect's* (*at the Purification of Saint Marie*) *running thus--That as thy onely begotten Son was this day presented in the Temple---which* (saies he) *is as uncertain as the other*, and *do's wonderfully* in his attempts (too *long*, to be set down, *entirelie*,) to *prove* it. *Answ*: 1. What if the day be *uncertain*, as the *case* was put of *Christmasse-Day*? 2. If it be but *as uncertain*, *as the other* (Christmasse-Day,) 'tis very *fairlie certain*. 3. It is *most certain*, this is the *right* day; for it is the just XLth day after the *Birth*, according to the constitution of the Law, *Lev*, 12. 4. I shall lay the words before *his*, and the *Reader's* eyes, *v*. 2. *speak unto the children*

* Indeed, I find, that *Scaliger* & some other Chronologers endeavour to have him born in *September*; as the account of their Reasons is set down by Mr *Mede*, Diatr. Pars III. on Deut. 16. v. 16, 17. p. 618. &c. but he owns not the opinion, & saies (at close)--*no time can be unlawfully chosen for such a duty*. But see the Authorities above.

a Or, rather had his Tabernacle among us. Or, Tabernacled in us.

b See v. 17.

children of Israel saying, If a woman have--- born a man-child, then she shall be unclean seven daies--v. 3. And in the eighth day, the flesh of his fore-skin shall be circumcised. v. 4. And she shall then continue in the blood of her purifying three and thirtie daies: She shall touch no hallowed things nor come unto the Sanctuarie, until the daies of her purifying be fulfilled a. Let Mr P. adde 33. and 3. to 7. and tell, how many it makes, and, thence, consider, whence the *beginning* of the *continuance in the blood of her purifying* is dated. So *nothing* of *cause* ha's this man to *carp*, in this matter.

a *His diebus post septem illes primos, puerpera à Sanctuario tantum abstinet, Grot. in Loc.*

Here's somewhat *annext*, as taxable, viz. That *the Masse is left in the Book, as Christmasse. Answ.* To this we have given full *satisfaction, above*, in *Answ.* to his *Ninth. Obj.* against *our Book.*

But, he'l *spring* an *Objection for* the name, That *'tis with relation to Christ the* male. *Answ.* But, who gave him a *Letter of Atturney*, to make this *Plea* for us? This is like Mr *Hemings*'s b derivation of it from *Christman.*

b See Doctor *Warmstry's* Answ. to *Hemings*; and the (learned and most exact) Answ to him also, in 6. *Quære's*, p. 455.

To his Thirty second *Unwarrantable, as being an imitation of the Ceremonial Law, Levit.* 1. 11.) *The Priest's standing at the North-side of the Table. Answ.* 1. That every thing used in the *Ceremonial* Law is *necessarilie* to be *abolished*, he can never *prove*, and I have said *enough* to it *above*, and am *like yet*, to say more, *below.* 2. If the Priest should stand at the *West-side*, it would be thought *superstition*, because the face is turned to the *East*, as if it refer'd to *worshiping towards the East* (though the *Antients* offered up their *Hymns* and *Orisons* to God, fixing their eyes πρὸς τὸ ἡλιακὸν κλίμα c, towards, or on, the *Eastern* parts, (whence also in *Tertullian*'s d time, the Christians were *accused*, to worship the *Sun.*) Or else, it would be said, *It hindred the hearing of the People.* On the *East-side* (as our *Communion-Tables* are now *sited*) he *can't* stand. And, why, ('trow,) should he stand on the *South-side*? Is there not *superstition*, in *pitching* on this *part*, in *this* manner?

c *Author Qu. & Resp. ad Orthod. Q.* 18.

d *Inde suspicio, quòd inoluerit, nos ad Orientis regionem precari.*

See Mr *Gregories* (of Chr. Ch.) his very learned *Observations* on *some passages of Scripture*, concerning *praying towards the East*, amply and excellently, p. 88, &c.

To

To his Thirty third, *That the People are appointed to kneel, at the rehearſal of the Commandements, contrarie to Nehem.* 8. 2. *Anſw.* 1. *One* poſture ſutes hearing a *Sermon*; *another*, confeſſion of *ſins*, and prayer for *pardon of*, and *ſtrength againſt* them. The People in *Neh.* heard the *Law* in nature of a *Sermon* (as is moſt evident;) therefore *they ſtood*: *ours*, as *a prayer*, therefore, they uſe a *prayer-geſture*. 2. However, this *practice* cannot be *defamed* with the ſtyle of *Popery*; for, 'twas no part of *our* Service (nor of any Church) till King *Edw. IV's ſecond Lit:* 3. That it is a *very profitable* part of *Devotion*, being made uſe of, as it ought, ſee it *aſſerted* and *cleared* by the (excellent) *View of the Directorie* a. 4. Whereas he *quarels* (under this *head*,) that *the Prieſt is appointed, to ſtand at the prayer* (in the *Communion*) for the *King*: to that we ſay, in regard the Miniſters of the Goſpel (according to S. *Paul*, b Heb. 5. 1.) are appointed, by God, to *offer up ſacrifices* of Prayers, &c. of the Ch. for the People; thus to ſtand between God and them, and to *ſhew* this his *Office*, in *thoſe Services*, he is directed to *ſtand* c. 5. Did he not *behold* things with *coloured Spectacles*, he would never ſay, in theſe things we *walk contrarie* to God, but that we *ſtudie*, and have *happilie found*, a way by *decencie* d, &c. to *comport* with his holy *mind*. 6. For his term, *Fanaticks*, caſt on us, we ſhall ſay but this, that he's *maſter of his tongue*, and we (we hope) are *Lords of our paſſions*, at leaſt we *are ſo of our ears* e. And, no matter what Mr *P. ſaies*, when a greater than he will *gainſay* it, as the moſt meek *Hooker* ſaid to *Travers*.

a p. 321

b Compare it with Hebr. 8. 3. 4. by which collation it will appear, that the words *High Prieſt* & *Prieſt* are promiſcuouſly uſed.

c See the *Rationale*, p. 77, 78. 79.

d *Etiam habitu corporis placere Deo, Cyprian.* e *Minus qui ſæviunt, ſapiunt magis.*

The *Objection* next enſuing, and the *Anſw.* thereunto *returned* by him, I willingly paſſe over, as having (in *effect*) oft ſpoke to it, ſufficiently.

To his Thirty fourth, *The appointing of Offerings to be paid to the Curate, which* (ſaith he) *is to continue the* (abrogated) *Ceremonial Law. Anſw.* 1, *Oblations* are an *high* part of God's *Service* and worſhip, taught by the light of *nature* and right *reaſon*, which enjoyns us *to honour God with our ſubſtance*, Prov. 3. 9. (and the *Proverbs* of *Salomon* are not truths *peculiar* to the *Jewiſh* State, under the Old T. but *extenſive* even to us *Chriſtians*; and more *peculiarly* to *faithful Chriſtians*, than to *them*, (many of them)) as well as with our *bodies* and *ſouls*. *Bring preſents unto him that ought to be feared*,

saith a *David*. This *Duty* of *Offerings* was practised by the Father. *before the Law* with *benigne* and gracious *acceptance*, as by *Abel*, Gen. 4. 4. It was under *command in the Law*, Exod. 25. 2 and the *Gospel* confirms it, from our *Saviour's* own mouth, Mat. 5. 23. and the *Offerings* of the *wise men* were highly *commended*, S. Mat. 2. 11. For the *sentiment* and *practice* of the H. *Antients*, see the *Marg.* b And, especially, when the S. *Eucharist* was *partaken*, it was the *antient custome*, before *receiving*, &c. to come into the *Choire*, and *offer* at the H. *Table*, saies *Theodoret* c. 2. The *Texts* d he cites are nothing to the *purpose*, and therefore I passe them by, (having said what is *above*-said, *for the perpetual unabrogated* practice of *Oblations* or *Offerings*.)

a Ps. 76. 2. See 1 Chron. 29. 14.

b S Epiphan. Haeres 80. S Irenaeus l 4 c. 34. S Hieronym. Ep. ad Heliodom.

c Eccles. Hist. l. 5. c. 17.

d Coloss. 2. 14. Hebr. 9, 10.

To his Thirty fifth, That *in the administration of the Communion, there's added words of our own, to the words of Christ's Institution, as, Preserve thy body and Soul*, &c. *Answ:* 1. *Jecur Cratetis*! The setting down of the *Institution* of Christ is, in another *part* of the same *Office* (*above*,) and there 'tis most *entire*, without *interpolation*, *addition* or *substraction* — *who in the same night that he was betrayed, took bread, and when he had given thanks, he brake it, saying, Take, eat, this is my Body*, &c. (to the end of that *part*.) 2. After this, what *harm* is it, (when the H. *Communion* is distributed,) to use the *sense* or *sum* (rather than the *expresse words*) of Christ's *Institution*, by way of Prayer? A most commendable *lovely* practice! 3. We have read of a *conceited* Minister (of the *novel edition*,) who did as much as this (his *charge*) comes to; but, as to *sobrietie, decencie* or *gravitie*, nothing *so*, but most *ridiculously*, "Here, Dareſt "thou take it? To *another*, Take this, and love Christ's Ministers "better: so to a *third*, Here take it and leave your lying; to a "*fourth*, Take heed the Devil enter not into thee, and the like.

c Bishop *Gauden's* Considerations touching the Liturgie, p. 20, 21.

To his Thirty sixth, *The Priest's being appointed to kneel at one Prayer, and stand at next. Answ:* I have *answered* sufficiently, already, in *Answ:* to 33 (pretended) *Unw.* f

f I now add, How knows he, that we do not also stand at the *Collect* for the *day* immediately succeeding the *Collect* for the *King*, after the recital of the *Commandments*?

To

To his Thirty ſeventh, *Becauſe it is ſaid,* [a] *he ſhall receive the Sacrament, and other Rites. Where,* he asks, *what Rites? Anſw:* 1 His *haſt* of *accuſing*, makes him *o're-look* ſome *advantages*: it's ſaid (in the ſame place) [*he ſhall receive the Sacraments* (in the *plural*) *and other*----] This had he *ſeen*, he might have cried out, *What Sacraments? What? do they make ſeven with the Papiſts?* 2. I *anſwer* to the matter he hath *ſeen*, to charge us withal, *firſt*. And, 1 the party to communicate may need, and deſire *abſolution*, in caſe of *ſcandalous* and *conſcience-waſting* [b] ſins. 2 He may receive *confirmation*, in caſe he hath never received *that*, or the *Communion*, before. *Theſe*, ſure, are *Rites*, nor can they be done without *Rites*. But, 3 I'le *gratifie* my *Reader*, about the word *Sacraments* (here;) *firſt*, it may ſignifie *Bread and Wine*, which being *integral ſimilaric* parts, receive the *denomination* of the *whole*. *Secondly*, with S. *Paul*, *the Cup of bleſſing* is called [c] the *Communion*. The *Bread*, alſo, is called *the Communion*: So, that both *integral* parts are called, by the *Appellative* of the *Integrum*. But, now, *Communion* and *Sacrament* are (in this matter) both *one*, for *ſubſtance*.

[a] *Rubrick* at the Communion.

[b] *Vaſtantia conſcientiam.*

[c] 1 Cor x. 16. See Dr H. *Savage*'s Reaſons ſhewing no neceſſity of Reformation.

To his Thirty Eighth, *Kneeling in the Sacrament, which is* (ſaith he) *an unſeemly Geſture at Supper, agreeing with the Papiſts, not Chriſt, and adoring Chriſt's Body by its ſign: Anſw:* 1. Our *Kneeling* at *Communion* is the Geſture of *Pietie*. If we did, there, *preſent* our ſelves, but to make ſome *ſhew* or *dumb reſemblance* of a *ſpirituall feaſt*, it may be, that *Sitting* were the *ſeemlier* or more *fitting Ceremonie*: But, coming as *Receivers* of ineſtimable *grace*, at the hands of God, what better *beſeems* our *bodies*, at that hour, than to be *ſenſible witneſſes* of *minds* unfeignedly *humbled* [d]? Chriſt did what *cuſtome* and long *uſage* had made *fit*; we that which *fitneſſe* and long *uſage* hath made *uſual*, ſaies Mr *Hooker* [e]. 2. Excellent men have thought, that God hath given the *Church* ſome right over the *Sacraments*. *For my part*, ſaies *Grotius* [f], ſpeaking of *Baptiſm*, *I acquieſce in the authoritie of the Church, to whom God hath given the Sacraments and ſome right over them.* Again, *great hath, alwaies, been the libertie of the Church, in the time, place, and manner*

[d] The Feaſt indeed requires ſitting, becauſe it is a Feaſt; but man's unpreparedneſſe asks kneeling. He that comes to the Sacrament, hath the confidence of a Gueſt, and he that kneels, confeſſeth himſelf an unworthy one, and therefore differs from other Feaſters: but he that ſits or lies, puts up to an Apoſtle: Contentiouſneſſe in a feaſt of charity is more ſcandalous then any poſture, ſaies that rarely pious man, Mr *G. Herbert* Paſtoral, p. 92, 93. [e] L. 5. § 68 p. 366. *Injungitur tantum ut ἀδιάφορον, & recipitur à noſtris ut geſtus ſummæ reverentiæ tanto myſterio debitus*, Faſc. Cont. p. 241. [f] *In vot. pro pace Eccleſiæ*, De *Baptiſmo Infantum.*

manner of such things a. Christ *varied*, in communicating of the *Passeover*, from the *prescript* order, Exod: 12. 11. where 'tis *imported*, that it was to be eaten *standing*; but *He* did it *lying* b. 4. Christs Table-*Gesture*, at the delivering it, is no *argument* for *Sitting*, as well because it is not *manifest* by the Text, that he used *that* save onely at the *Passeover*, from which this *Supper* of the Lord was distinct, and was celebrated by *blessing and breaking, and giving the bread*, &c. to which some *other Gesture* might be more *proper* and *commodious*; and, because Christ's Gesture, in *that*, is no more *obligingly exemplarie* to us, than his doing it *after Supper*, c (and called by the H. Ghost *the Lord's Supper*) was to the *Apostles*, who yet did it *fasting*, Act: 13. 2. and *generally* took it *before* the *Agapæ* d. 5. We are herein, like the *Antient Christians: When I receive, I worship or adore* (σεβομαι σωτῆρα,) saies S. *John Climacus* e. *It's a sin, not to adore, when we receive this Sacrament*, saies S. *Aug*: f *The old custome was to receive it after the manner of Adoration*, saies S. *Cyrill*. g So, that, herein, we *complie* no more or farther with *Papists*, than they with the *Church of Christ*. However, 6. 'tis better to *symbolize with the Papists*, than the Socinians (a kind of modern *Arians*,) who *stubbornly impugning*, or gainsaying Christs *Divinitie*, *thought it no robberie to be equal with him*, and *sit down* with him at his Table h. But, against this it was determined in the *Reformed Church* in *Poland*, in a general Synod i, *That sitting should not be in use at the Lord's Table*: whereof the *Reason* was assigned by them: *For, this Ceremonie is not used in the Churches Christian; and is onely proper to unbelieving Arians, placing themselves in equal throne or seat with our Lord.* 7. We should not *feed* the *Papists* with *Scandals*, (as one saith) *as Dogs be fed with bones* k. 8. Our *Kneeling* at the time of receiving the *Sacrament*, is onely a kneeling *to God in prayer*, which can't be *faulted*, unlesse it be a *fault to worship Christ*, or to choose that *time*, or *place*, to do it, in the *lowliest* manner, when, and where he is *eminently represented* by the Priest, and *offered* by *God* to *us*. 9. Our Church onely adores Christ in the *Action*, in which certainly

a His Adversarie *Rivet* confesses, the Church hath some right over the Rites of the Sacraments. See the same H. *Grotius* in *Discuss.* about Infant Bapt. *Ego Ecclesiæ satis auctoritatis puto à Christo datum ad ordinanda talia quæ sacris literis non repugnant, neque videre possum cur illicitum sit loca Scripturæ non verbis tantùm, sed & rebus exprimere, Animadv. in Animad. &c.*

b See *Willet* in *Loc.*

c See Bish *Sanderson's* 3d Lecture of Conscience § 20, & 16, 17, 18, 19, 21.

d See View of Direct p. 22.

e ib. p. 238.

f in Psal 98.

g Catech: Myst. v.

h The first that ever did sit after their fashion was the *Pope*, to express his *State*, saies the Bishop of Downe *and Conner*, in a Speech, called, *A full Confutation of the Cere.* p. 22.

i Anno MDLXXXIII.

k See the Controversie debated about Kneeling at Buchurch, by *James Watts* of Woodnesborough in Kent. See also *Thomas Baybodies* Just Apologie for the Gesture of Kneeling in the act of Receiving, &c.

tainly *Christ* is, and not the *Elements* themselves, nor Christ's *Bodie, locally present* under the *shape* of those *Elements*. 10. If we should do as the French do, *Walk to the Table, and there, with* a Congé, *Receive* c, it's a *wonder* but a *quarrel* would be *pickt* from our *symbolizing with the Jews*, in their *Ceremonials* (for, is this any *other*, than a meer *Egyptian-Passeover-custome*?) 11. Some run so far (ἔξω τῶν ἑλαττῶν) from *Papists*, as that they have no consideration of what's infinitely *worse*) *profaneness* (which wonderfully *abounds*.)

a See *P. du Moulin's* Letter to a Scotishman, p. 29

To his Thirty ninth, *The Priests giving it to every one in particular, and saying, Take, eat*, &c. *for this is contrarie*, saies he, *to the way and words of Christ, who said to his Disciples, in general*, &c. *This is my Body*, &c. *Answ*: 1. Seeing God by *Sacraments* applies, in *particular*, the *grace*, which himself hath provided for the good and benefit of *all mankind*, no *reason*, why, administring the *Sacraments*, we should forbear, to *expresse* that, in our *forms* of speech, which he by his H. Gospel *teaches* all to *believe*. 2. In the one *Sacrament*, *I baptize thee*, displeases not. If, *eat thou*, in the other, offend, their (for, *this* was the *Disciplinarians Exception*) *phantsies* are no *Rules*, for Churches to follow. 3. It's *uncertain*, whether Christ spake *generally* once to all, or to *every one*, in *particular*. His words are *recorded*, in that *form*, which serves best, for setting down, with *Historical brevitie*, what was spoken; are no *manifest proof*, that he spake but *once* to *all*. 4. That we, in speaking to *every Communicant*, do *amisse*, it will not be *proved*, were it *cleer*, that herein we do *otherwise*, than did our *Lord* b. 5. The *quarrellers* little *weigh*, how dull, *heavie*, and almost without *sense*, the *greatest* part of the common *multitude* every where is, while they think it, either *needfull* or *unnecessarie*, to put them in *mind*, even *man by man*, (especially, at that time,) whereabout they are. c

b See *Answ.* to 38. *Unw.* Tru of them. *Anima animæ sensus est. Tertull.*

c See *Hooker* l. 5. § 68: p. 365, 396.

To his Fortieth *Unw*: That *People must partake three times a year*: where he asks, *Why not every Lord's-Day, or Moneth, as did the Primitives? Answ*: 1. The *Church* sets this *number* down, as the *minimum quod sic*, in *case* She can get it *received* no *oftner*. So *backward* are men to the *things of God* and of their *souls*, that they are very *unapt* (now, in this great *declension* of Christian *zeal* and *Pietie*,) to partake of that *mystical Boord*, *oft*: yet, *seldomer* to *Receive*, it's made *punishable*, and *no* d *parishionar* shall escape, if he do's not receive it *so oft*. 2. If he could redresse the *slackness*, *negligence*, *unfre-*

d Every Parishioner shall—Rubric *ult*: after Communion.

infrequencie and *contemptuousneſſe*, we ſhould *owe* him very much. 3. The very *Apoſtles receded* from their *firſt frequencie*, from *every day* [a] (poſſibly,) to *every Lords-Day* [b]. 4. The *Divines* of our *Church* call for *frequencie* (as do's [c] the *Church* it ſelf:) "*Where-as*, ſaith Biſhop *Andrews*, [d] we continue in the *Doctrine* and "*Prayers* of the *Church*, we do many times *diſ-continue* this action, "a whole *year* together. Theſe long *intermiſſions* (ſo that, if it be "*panis annuus*, once a *year* received, we think our *dutie* diſcharged) "are alſo (no doubt) a ſecond *Imagination*, in our common *practice*. "For ſure, we ſhould *continue* alſo in this part, and the *frequenting* "of it, if not ſo often as the *Primitive Church* did (which either "*thrice* in the *week*, or at leaſt *once*, did communicate) yet, as often "as the *Church* do's celebrate; which (I think) ſhould do *better*, to celebrate more often [e]. 5. I *ſtand* not, to *exact*, for his ſaying, *The Primitive Chriſtians received every moneth*, proof from *Scripture*, where I find no ſuch thing *inordered, preciſely*. 6. While, here, alſo, he *excepts* at the injoyning of the *weekly Receiving in Cathedral*, &c. *Churches, where are many Prieſts*, [f] as *not allowing that difference, ſeeing the common People*, he ſaith, *need as oft as they*. We *ſay*, [g] But will they be as *willing*, as *they*? Are they as little *impedited*, as they? If their *devotion* ſhould *ſomewhat* ſerve, would *they* not think it a *huge oppreſſion* of their *purſes*, to be at the charge of buying *Bread and Wine* ſo *oft*, when, moſt an end, they had rather *ne'r* [h] *communicate* of Chriſt's *Blood*, than that their *Purſes* ſhould *bleed*, in the leaſt? 4 He ſpeaks, as if he *lived in Plato's Republick* (as we may *accommodate*,) not in *Romulus his Dregs*. 5 Is not more *holineſſe* required of the *Clergie*, *Prieſts*, or *Spiritual* men, (the man will be *offended* at the *words*) then of the *Laitie*, [i] &c. 7. We have *proved*, that *Clergie* and *Laitie* are, truly, *diſtinguiſked* (*that*, as an *order* by *it ſelf*,) and, in that ſenſe, we *do make a Church of Clerks, diſtinct from a Church*

a Acts 21.46.
b Acts 20. 7.
c See firſt *Exhortation* before Communion. See alſo the Rubricks after the Communion; *Upon the holy daies (if there be no Communion.)* &c. The ſame is more plain by the Rubrick of Edw. VI firſt Ed. after Exhortation.
d Sermon of Imaginations upon Acts 2. 42. p. 26.
e But which of our *Writers* call not for *frequencie*. See Pract. Cat: l. 6. §. 4. p. 475, 476. Biſhop Taylor's *Great Exemplar*, Diſc: of Euchariſt, *Num:* 28, p. 505, &c. and his other Devotional Pieces.
f 'Tis *Miniſters*, Sir, in the *Rubric*, and you alter not the word, but becauſe you think it of ill *ſavour*.
g *-quicquid de aliis omnibus diſtum eſt, magis absq; dubio ad eos pertinet, qui exemplo eſſe omnibus debent, & quos atque tanto antiſtia e exteris oportet devotione, quanto antiſtent omnibus dignitate --& quos tam magni eſſe exempli in omnibus Deus voluit, ut eos ad ſingularem vivendi normam non nova tantum, ſed etiam antiquæ legis ſeveritate conſtringeret --Unde eſt quod eis Salvator ipſe in Evangelio non ac[illegible] voluntariam ſed imperativum officium perfectionis indici*, Salvian: *ad Eccleſ. Cathol:* l. 2. p. 323.

of

of Chriſtians. 8. The *number of Prieſts and Deacons*, that as well *anſwer* their *Function*, as they have a *proprietie* in their *Names*, while he *fears*, I *pray* God to *increaſe* it. 9. Such *will*, and *do more mind their ſouls, than their bodies*; to which yet, *a morſel of bread* would yeeld but little *refection* or *guſto*. 9. His *hard words* he may *enjoy*, without a *rival*.

To his Forty. firſt, That *every Pariſhioner muſt reckon at Eaſter with the Parſon, Vicar or Curate*; *where*, ſaith he, *find you, that Chriſt*, &c. *did ſo reckon*? *Anſw.* 1. They needed not, becauſe Chriſtians then [a] *were* not their *name* for *nothing*, were *Chriſtians*, liberal, zealous, loved *Religion*. 2. S. *Paul* (one of Chriſt's *Apoſtles*) *robbed* [b] *other Churches*, and *took wages* [c] *of them*. 3. It is a *Canon* of the ſame H. *Apoſtle's*, injoyning the *pay* of *our maintenance*: *Let him that is taught in the word communicate unto him that teacheth in all his Goods*, [d] as the *Rhemiſts* read it, very rightly. 4. *That* there is no man in the *Kingdom*, who payeth any thing of his *own*, towards the *maintenance* and ſupport of his *Pariſh-Miniſter*, but his *Eaſter*-Offering [e], is undertaken to be *proved* by Dr *Heylin* [f]: and, ſure, then, the *Clergie* may not be thought *burdenſome* to the *purſes* of the *People*. 6. If *Chriſt* did not, it will not *follow*, that we may not, as is cleared often, *abundantly*. 6. Whereas he asks, *in what Bible we find thoſe names*? I ask *him* alſo, in what Bible, he finds *Trinitie, Perſon, Sacrament*? It's in vain to *quarrel* harmleſſe *names*, when the *things veſted* with them, cannot be *impugned* (reaſonably.) 3 Such are *theſe*: the name of *Vicar* and *Curate* [g] are of *obvious* ſenſe. *Parſon* is ſo called from the French *Perſonne*, becauſe he *perſonates* or *repreſents* his Church. 7. That any *refuſed the Communion to People, that could not pay for it*: [i] I am not *bound*, to *believe*, upon his word. 2 That *would* not (ſome *ſtiffe* proud Schiſmatick) I *rather believe*, if yet that be *probable*: For, that *Rubrick* [h] ſaies, *The Bread and Wine ſhall be provided at the charges of the Pariſh, and the Pariſh ſhall be diſcharged by order of their houſes every Sunday* (that, ſure, is after the *diſcoption* of the Sacrament.) 8. That

a See Acts 4. 34, 35.

b 2 Cor: 11. 8. See 1 Cor: 9. 4.

c And can he take wages without reckoning? 1 Cor: 9. 14.

d *Should be tranſlated*: So hath God appointed or given order to thoſe which preach the Goſpel, that they ſhould live of the Goſpel. See *Mede* Diatr. in *Loc.* p. 228.

e Gal: 6. 6. ἐν πᾶσιν κατηχούμενος.

f Two pence at Eaſter, or in ſome parts

(perhaps) a little more. f In a little Tract called, *The undeceiving of the People in the point of Tythes*, p. 15. In that Tract, he obſerves, that *Melchiſedec* tythed (*δεδεκάτωκε*) *Abraham* (to import, 'twas not of meer courteſie, or as a Miſnomer in *Abraham*) Heb. 7 6, (To which adde v. 9. *δεδεκάτωται*, *Abraham* was tythed. See *Iſidor. Hiſpalenſ.* (*δεκάτωσιν*, v. 5.) See the *Tract. Vet.* l. 2. c. 13. p. 288. &c. g Of Curate, ſee *above*. h See *Cowels Interpreter*, in the Word. i After the Communion.

any *was raised off her knees at the Sacrament, therefore,* 1 I *know* not, need not *believe,* 3 *allow* not, if it were so, 4 *judge* not, till I hear *allegata & probata,* 5 *know* well, an *enemie* saies this, and 6 am able to tell *othergets* stories of *himself.*

a Was not *commonly* ministred but at two times Rubr.

To his Forty second, Our *confessing, that, in the Primitive times, Baptism was ministred* [but] *twice in the year,* [a] *Easter and Whitsuntide; yet,* saith he, *it is ordered, that the People shall be oft admonished, not to defer Baptisme longer than till the Sunday or other Holy Day next following the Birth,* adding, and asking, *Doth not this savour strongly, that Baptism is looked upon, as necessarie to salvation? Answ:* For *certain,* the man *combates winking,* there being *no such thing,* in the *Rubrick,* as what is (in the *latter* part) cited by him; the *Rubrick* onely saying: *Wherefore, the People are to be admonished, that it is most convenient, that Baptism should not be ministred but upon Sundaies and other Holy daies, when the most number of People may come together.* 2. Can *those* words *found* what he *infers* from them? Nothing lesse. 3. The close of the *Rubrick* giving leave (*if necessitie so requires*) *to baptize at all times.* 4. [*At home*] may *seem,* to *found* it, indeed, and the *Prodromi* and *Symmists* of our Authour, *there ground* their *Exception*: whereto we say, it dreams not of *Limbus puerorum* (as some *urge,*) or such a necessity of the *Means* (as he) without which the Infant *must necessarily* forfeit *salvation,* but the necessity of *Precept,* whereby all are *bound,* who *delay* to attend to the *means* and *Sacrament* proposed by God; and of the *direct ordinarie means* *, without which Infants dying are out of the *course* of *salvation,* and so far *forlorn.* Of the dignitie and *necessitie* of Baptism, see Act. 2. 38. 22. 16. Eph. 5. 26. Tit. 3. 5. 1 Cor. 6. 11. Col. 2. 12. 1 Pet. 3. 21. Mar. 1, 4. 16. 16.

* *Medii non sint quo non potest, sed sine quo non solet conferri gratia Christi ad salutem. Sacramenta sunt causæ instrumentales Metaphysicæ.*

b And truly upon this word [*celebremus*] may the Feast of our *Easter* seem to be founded. There is not onely a *warrant,* but an *order* for making it a *Feast.* And sure howsoever it will fall out with other feasts, this of *Easter,* if there were nothing else, but the *Controversie,* that was about the *time* of keeping it, in the very *prime* of the *Primitive Church,* even immediately after the *Apo-* it were enough to shew it was then generally agreed of all, such a *Feast* was to be kept, the *Apostles* themselves kept it B. Andrews in his learned *Serm:* on the Text, assert- [illegible] p. 448. see also his 13. *Serm:* on *Resur:* upon 1 Cor. 2, 16. p. 518. 523. &c.

To his Forty third, about *Holy-Daies,* &c. we have said *enough,* in sundry places. Yet we *adde,* 1. The *Primitive* or *Apostolical* Church did observe *Holydaies.* Did he, never, hear of the *contests* about *Easter,* having their *Original* in the different *Traditions* of the *Apostles,* S. S. *John* and *Philip* produced by *Polycrates* for the *Asiatic,* as S. *Peter* and others by P. *Victor,* for the *other* side? 2. See 1 Cor: 5. 8. Ἑορτάζωμεν, *let us keep the Feast* (Paschal) or *Holy-day,* [b]

as

as Rev. 1. 10. a 3. How *antient* the celebration of *Christs's Nativitie* is, I have declared, and *proved* that it was *celebrated* in the *Primitive Church*, (if that will *content* him.) 4. I might instance *other Feasts*, also. 5. To his *Texts* I have *accommodated*, *alreadie*, particular (*solid*) *Answers*. 6. To the authority of *Beza*, I oppose that of a far greater *Greek Critic*, and learneder *Divine*, ὁ πάνυ Dr *Hammond*, whom see on Gal: 14. 10.

a See Doctor *Hammond* against Mr *Cawdrey*, p. 244.

To his Forty fourth, *That we say in a Prayer* b [*those things which for unworthinesse we dare not ask*,] *which*, taies he, *is contrarie to Scripture*. *Answ*: 1. Hereby we *acknowledge*, that we *ought not*, in respect of *our unworthinesse*; howbeit, for the *Merits* of *Christ* we *ought*, to approach *the Throne of Grace*. And, this *satisfies* his *Texts* c. 2. The good *Centurion's* d [*Lord, I am not worthie*, &c.] and S. *Peter's* e [*Depart from me, for I am a sinful man, O Lord*,] do more than *countenance* this *expression*, in *Prayer*. 3. What is, here, *imported other*, than what fell from H. *Daniel's mouth* f: *For we do not present our supplication before thee for our own righteousnesse, but for thy great mercies?* 4. Wherever *sin* is *inherent*, and a *fighter*, there must be, *necessitate causa* (*sin* being an actual *cause*) an *unworthinesse* of God's favour, and blind g *ignorance*, (not in *necessarie* precepts of *Faith*,) but, in *Contingents*, with *what particular* blessing, *when*, *where*, *how* God will blesse *sinners*. 5. That which we, for our *unworthinesse*, are *afraid* h to *crave*, our *Prayer* is, that God, for the *worthinesse* of his *Son*, would, notwithstanding, *vouchsafe to grant*. The knowledge of our own *unworthinesse* is not without belief in the *merits* of Christ. 6. Our *fear* excludeth not that *boldness* which *becometh Saints*. And, if our *Author's* and the late *Deformers* their *boldnesse* or *familiaritie* with God, *savours* not of this *fear*, it approaches too nigh to that *irreverent confidence*, wherewith true *humilitie* can never *stand* i. But, 7. let it be *considered*, whether Bishop *Prideaux nick'd* it not, when he said, *Haply our Reformators fear, lest they should approach God, too submissely, and humbly; and, therefore, the Centurion's and Peter's expressions of humilitie do not make for their sanctified palate* k.

b After the Communion

c John 15. 23 &c. Eph: 3. 12. 1 Joh: 5. 14.

d S. Matth. 8. 8.

e S. Luke 5. 8.

f P. Daniel 9. 18.

Spes mihi magna subest, dum te mitissime Cæsar,
Spes mihi, respicio cùm mea facta, cadit,
Ovid.

g This refers to that part of the *Collect* (not here *excepted* to) [and for our blindness we cannot ask.]

h When we say [*which we for our unworthinesse dare not*], we intimate that yet *we dare through the dignitie of Christ*. Accordingly, in another *Collect* we say, *which our* Prayer *dare not presume to ask*

For *fear*, see Prov. 23. 14. Phil. 2. 12. Is: 6. 2. To doubt in regard of *Christ*, *is diffidence*, to *demurre* in regard of our own *imbecilitie*, true *lowlinesse*. i See *Hooker* l. 5. § 47. p. 278, 279. k *Non ità facit ad sanctificatam salivam*, *Fasc*: Controv. p. 243.

To his Forty fifth, *Our Rubric's ſaying, That if neceſſitie ſo require, the Children,* &c. Where ſaith he, *Chriſt and the Apoſtles* [m]*ention or ſuch neceſſitie. Anſw.* 1. I have ſpoken to this already, a little *above.* 2. Chri[ſt] *do's mention ſuch a neceſſitie,* S. John 3. 5. *Except a man be born of water,* &c. Where Chriſt's affirming the *no poſſibilitie* of entring the Kingdom of God, without *being born again,* both *of water and of the Holy Ghoſt* (and not of *one* of them,) cannot be *doubted,* to make Baptiſm *regularly* and directly *neceſſarie.*

I believe one Baptiſm for the remiſſion of ſins, *Conſtantinopol. Creed.*

3. To what, here, he ſaies *of Auguſtine and Ambroſe* (to whom he might have added *Jerom*) *their not being baptized, till about the Age of XXX. Y; therefore, in thoſe times they judged not ſuch a neceſſitie of Baptiſm.* I *ſay,* 1 He never *defers* any *authoritie* or *regard* to the *Fathers*-their, either *Poſitions* or *Practiſes,* but onely when they *ſeem* to make *for* him. 2 Do the *Producers* of theſe *Inſtances aſſent* unto and *approve* them; and *define* it (thence) *imitable* and *exemplarie,* not to baptize any before *that Age*? 3. Baptiſm, in thoſe *Fathers* times, and *before* their *birth,* was afforded *Children,* and deemed as *neceſſarie* to them, as we *repute* it. 4. S. *Auſtin's* Doctrine is confeſſed, to be *extremely contrarie* to the *delay* of Baptiſm in *Children,* whence he was ſtyled, *the hard Father of Infants.* 5: And, the *grounds* of *deferring* the Baptiſm of *ſome,* in that Age, were not *ſuch* as were *allowed,* by the then-*preſent* Church, but *effects* of the *opinion* of a *greater* (not of the *leſſe*) *neceſſitie* of *Baptiſm,* and, ſo, the *unfitteſt evidences,* that could have been *pitched* on, to infer the *deſired concluſion.* But, I *earneſtly* refer the *Reader* to that [b] *moſt admirable irreſiſtible* Treatiſe of *Infant Baptiſm* by Dr *Hammond.* 6. To what he ſaies, That *our Private Baptiſm is contrarie to that of Chriſt and John's,* we *ſay,* 1 our Church *conforms,* as much as *conveniently* may be, to the *uſages* and *caſt ms* of *Primitive Antiquity*; yet in caſe of *neceſſitie* (*which defends what it conſtrains,*) and [f] purſuing Chriſt's *Rule, I will have mercie and not ſacrifice,* S. Mat. 12. 7. She *permits,* and *provides,* that a *Child* may be *baptized,* in *any decent place,* at *any time.* 2 There's nothing *obiectable* againſt this *care* and *indulgence* of the *Church,* who chooſes, *rather,* to omit *ſolemnities,* than *endanger* ſouls, by wanting the *eſſentials,* which (*ſolemnities*) are, alſo, added, if the *Child* lives c. 3. It's *poſſible,* that (though *not* our B. *Lord,* who is recorded, *not to have baptized* at all, [d] yet) the *Apoſtles* might *baptize privately,* though they are *recorded,* to have baptized in *publick,* and not *recorded* to have ſo done

b Being the 17th of his VI. *Quare's,* p. 239. And, for this (great) *Author's* opinion about the *Neceſſitie of Baptizing Infants,* ſee (particularly) p 221, 232, 233, 234, 235, 236, 237 239. 242. & 300.

c See firſt Rubr: in Private Baptiſm.

d S. John 4. 2.

done in private a. 4. We may by, by a *Violentum*, thus *retort* the *Argument* "The practice of the *Apostles* was, to baptize, at any time, as *occasion* required, and in *fountains* and *rivers*. *Therefore*, &c.

To his Forty sixth *Unwarrantable*, That *Red Sea (is said) to figure Christ's holy Baptisme*. *Answ*: 1. And, doth it not *so*? Is it not *expresse Scripture*? 1 Cor: 10. 1. *Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed thorow the Sea.* 2. v. *and were all baptized unto Moses in the cloud and in the sea*---6. v. *Now these things were our figures* c, &c. the *sea*, therefore, was a *type*, *figure*, &c. of *Christ's*, or *our* Baptisme, or *the sea did figure Christs holy baptism*. Baptized (as in the *cloud*, so) in the *sea*. παῦτα ὃ ἐν τῳ νεφελῃ ἅλα. 2: When he saies, *It rather signifies the miserable estate of sinners by nature, out of which Christ leads them*, we say; But, sure, the *slaverie of Egypt* signifies *that*, as the *Devil* is the *spiritual Pharaoh*, &c. and *Moses leading* them, &c. *Christ's redeeming* them; but a *mean* whereby he dos it, is *Baptisme*, which was *figured* by the *Red sea*.

To his Forty seventh, That *God did by the Baptism of Christ sanctifie the flood Jordan*, &c. *for the mystical washing away of sin*, where he saies, *Here's no Scripture for this*. *Answ*: 1. But *there is Scripture for it*, Matt. 3. 13. S. Luke 3. 21. On which latter place, saies the (admirable) Bishop *Andrews* d, "Take Christ by *himself*, as *seve-* "*red from us*; and no *reason* in the World, to *baptize* him. He "*needed* it not. *Needed* it not? Nay, take him *so*; *Jordan* had "*no need* to come to *Him*, then He to *Jordan*, to be cleansed. "*Lavit aquas ipse, non aquæ ipsum*, the waters were baptized by "Him, they baptized Him not: He went into them, *Ut aquæ nos* "*purgaturæ prius per ipsum purgarentur*(It is *Epiphanius*e) that they which should *cleanse us*, might by *Him* first be *cleansed*; so He *received* no cleanness, no vertue, but vertue He *gave* to *Jordan*, to the *waters*, to the *Sacrament* it self f. 2. The *outward* part of *Baptisme* ('tis true) *alone*, which is but the *cleansing* of the *bodie*, *do's not save*, but that which is *signified*, as it is the *Sacrament of Initiation*, is of *richer contents*, delivers *first* out of the *deluge* of *sin*, and

a Unless those may pass for *Priv. Baptizings*, Acts 8. 36. & Acts 16. 33.

b See *Hooker* l. 5. p. 319, 320, 321. 351

c So, *in Marg:* παῦτα ὃ τύποι ἡμῶν ἐγενήθησαν.

d Serm: on S. Luke 3. 21. p. 677. Christ sanctified the Element of water in Jordan to the mystical washing of sin.

e In Ancorato.

f Consonantly, S. *Aug*: in 29. Serm. *de Tempore*, *Christus in Jordanis aquis consecravit aquas in reparationem humani generis sub Baptismo*. Et paulò post, *Et quia per universum mundum Sacramentum Baptismi humano generi opus erat, omnibus ad vis benedictionem dedit, quando in Jordanis alvum unicâ ac singulari pietate descendit: Tunc enim Christum Dominum non tam lavit unda, quàm lota est.* ἐλεωίσθη (Ἰησοῦς, ἵνα τῷ πάθει τὸ θεῖον καθαρίσῃ, *Ignat. Ep. ad Ephes.* Christ's holy body sanctified the waters, as, for his illustrious presence elsewhere the Scripture calls the place the holy Mount, 2 Pet. 1. 18.

then

then of *destruction* attending; and this is the sense of 1 Pet. 3. 21. and, so, there's no *contrarietie* therein to what the *Liturgie* here saies. 3. When he saies, *If so,* (as *afore*) *I wonder the Bishops are not Anabaptists, and baptize not in Rivers.* I *say,* 1 to *baptize in Rivers,* is not the *denotation* or *importance* of *Anabaptists*; but to *rebaptize* those that are baptized *in infancie,* and 'tis *extended* to signifie *such as baptize not, till years of discretion,* discourse or reason; (or till they are *men* and *women.*) 2 We can well *baptize,* in a *River* a, if there be not any *better conveniencie* afforded. 3 It's regard to the prayers of *consecration,* the publick *authoritie* separating the *Church* or *Chappel* for it, and *God's love* of *order,* and the *reasonable customes* of Religion b, that make us *choose,* to do it in *them.* 4. The *Rites* of Baptisme, in the *First* times, were performed in *Fountains* and *Rivers,* there being *many Converts,* and (as most hold) *no provision* of other *Baptisteries* (thence called *Fonts*), in those Ages.

a We *acknowledge,* the water in the *Font* is not *consecrated* (as the *Elements* are, in the other *Sacrament,*) without which *Consecration* it is available to Baptisme, for ought is contained in the words *objected.* b *Adde,* and the consideration of the more *respect* and reverence of the *Sacrament.*

To his Forty eighth, *The use of Godfathers,* &c. *and their Answering, instead of the Child, and the Childrens being thus said, to perform Faith and Repentance:* Where he saies, *no such thing as Sureties was practised in Christ's,* &c. *times. Answ:* 1. His *Friends* the *Genevans* have *Godfathers and Godmothers,* in Baptisme; and, therefore, for their *dear* sakes, he should have c *spared* us, in *this* point. 2. It was a *known Law* among the *Romans,* and the wisest *Laws* of the World, and reasonable *men* allowed it, that *the Tutors or Guardians might stipulate, bargain or contract for their Minors or Pupils, to their benefit.* 3. Among the *Jews,* from whence Christ was pleased, to *transcribe* this *sacred Rite* of Baptism, this custome also was to be found, of the *Congregation* or *Rulers* thereof, *to Answer for the Infant*; which, see abundantly proved, in the ὁ μακαρίτης Dr *Hammond's Quære Of the Baptizing of Infants,* d, out of *pregnant* Testimonies of the *choicest Jewish* Writers. 3. Thus it was, in the antient *pure* Church of Christ, as witnesses S. *Austine* e: *Our Mother*

c *Quod si nec fratris, nec te mea gratia tangit, At generis miserere tui* —— Ovid: Met: l. II *Junius in Annot: ad Isai.* 8 2. *Atque ex hoc ritu profectum esse illum nostrum constat, quo certi homines speciatim, maximè verò calamitosis temporibus (ut ista futura erant) adhibentur testes accessûs ad Christum, & ad Ecclesiam per Baptismum, & nominis Baptismo inditi ex quo ritu Propheta occasionem sumpsit, ut testes filii sui ad alterum hoc singulare testimonium adhiberet. Has vulgus* compatres & commatres, *Græci olim* συντέκτους *appellarunt.* d p. 188. & p. 287. e *Accommodat illis Mater Ecclesia aliorum pedes ut veniant, aliorum cor ut credant, aliorum linguam, ut fateantur.* See S. Chrysost: in Ps. 1 *Tertul. l. de Baptis. c. 8. Platina in vit. Hygini Episcopi Romani & Martyris, an Dom: 144,*

the

the Church lends them others feet, heart, and tongue, that they may come and believe, and confeſſe, and ſo be capable of Baptiſm. 4. Thoſe *Anſwers*, &c. ſignifie not their *affirmation*, that thoſe *Infants*, do, *then actually*, believe (which is the thing charged of *untruth*,) any more than a *Tutor ſtipulating*, as the *Proxie* of his *Pupil*, can truly be ſaid, to *affirm*, that the *Pupil* makes ſuch a bargain, of which he *knows*, that *he* knows nothing. All that is *underſtood*, by ſuch ſpeeches of the *Godfathers*, is, that *that* is the manner of *Proxies ſtipulating* or bargaining for others, and that unleſſe *thoſe others*, when they come to *full age*, think fit to *perform*, in their own *perſons*, what was thus *ſtipulated*, by their *Proxies*, they ſhall reap no *benefit* of that *Covenant* a. The words are to be interpreted, *I believe*, i. e. *this Child ſtands bound, by theſe preſents, to believe*, and is not to expect any benefit of this Covenant, *except*, when he comes to years, he *do actually* (and, *de præſenti*, then) believe all the *Articles* of the *Chriſtian Faith*, &c. for which *we*, that *do belive* them all, have, now, in his *behalf*, and to his *benefit*, undertaken it b. 5. *Children* in the *Apoſtles* Age, being brought by *others*, that were themſelves *baptized*, were *baptized* alſo, upon their *requeſt*, and upon a general *declaration* of the *ends* of Baptiſme before the *Congregation*, which were the *terms* upon which the *Infant* was ſuppoſed, to enter into *Covenant*. But, ſoon after, when the Church was formed into *ſtanding Congregations*, and the *Vow of Baptiſme* was contrived into a *ſetled Form*, as every *Catechumen* or inſtructed *Proſelyte* anſwered for himſelf, ſo every one, that was not able to do ſo, was by ſome perſons of the *Congregation* (in this particular, repreſenting the *whole*) brought to the βαπτιστηριον, or *Font*, and the *Queſtions* being asked, as in the baptiſme of the *adulti* (grown perſons,) *thoſe* that *brought* them, and ſo *helpt* them to *legs*, were their *Proxies* alſo, and *helpt* them to *tongues* c. 6. To this purpoſe is the *Teſtimonie* of the antient and learned *Writer*, under the name of *Dionyſius Areopagita* d, who propoſeth the *Queſtion*, as that which may ſeem to *profane* perſons (i. e. *heathens*) ridiculous, *Why Children, which cannot yet underſtand Divine things, are made partakers of the ſacred birth from God*, that is, evidently of *baptiſme*, adding to the ſame head alſo, that *others*, in their *ſtead*, pronounce the *abrenuntiations* and Divine *Confeſſions*. And, his *Anſwer* is, "1 that many things, "which are unknown by us, why they are done, have yet cauſes "worthy of God. 2 That we affirm of this the *ſame* things, which

a See Doctor *Hammond's* 6th *Quære*, p. 289, 290.

b Ibid: (excellently.)

c See ib: p. 288, 289.

d Eccleſ: Hierarch: c. 7. Edit: Morel: p. 233.

e p. 234.

" our divine *Officers* of the Church, being instructed by *Divine* " *tradition*, have brought down unto us; and, *again*, our *Divine* " *Guides* (that is, the *Apostles*, saies *Maximus* his *Scholiast*) con- " sidering this, appointed that *Infants* should thus be admitted, according to the *sacred manner*. So that 7. we alledge our *custome* so we'l *founded*, and *authorised* against their *Exception*, and *avow* (in *vigour* of S. *Paul's Rule* a,) that they are (very *blamably*) *contentious*, to oppose it. 8. The *Repentance* mentioned b, is an act of the *heart*, that is, a *firm resolution* of *amendment*, and what is that, but a kind of *Vow*, that they will do it, (and so *believe*, c also,) when being *capacitated* and fitted by *Age*, and abilities of *understanding* and *instruction*, they shall be thus *enabled* and strengthened by *Christ*. Now, this *Vow* or *Oath*, the *Child* is supposed to make at the *Font*, though not with it's *own* mouth, yet by *Proxies*, by *Sureties* d, who do not so much *promise*, that he *shall* do so, as *answer* and *speak*, in his *stead* by way of *substitution*, *representing* the *Infant's* voice, and taking upon them an *obligation*, for the *Infant*. The *Sureties* (to the *purport* of what was said, but a little *before*) do not *undertake*, that the *Child* is so *qualified* already, but they being the *Substitutes* of the *Child*, the *Child* by them *promises*, that *he* or *she* will thus *perform*, hereafter e. And, by this he knows, how that is *true* (which he *denies*,) that the *Children* do *perform* such things by *them*. 10. I make no *question* (what e'r he saies, to the *contrarie*,) that many *Consponsors* or *Sureties* do *perform* their *promise*, in bringing the *Children*, thus *undertook* for, *to hear Sermons*, give them many *good counsels* and *exhortations*, and *Rebukes* too (when *seasonable*,) and supplie them with *good Books*; in a word, hold themselves *religiously* and very *closely* concerned, to *see to* their *promise*, in this matter: though, for *many God-children*, of themselves *prompt*, and by their *Parents* obligued, to frequent *Sermons*, there will be no *such* need for *God-sibs*, to interpose. Let not him, out of a proud *οἴησις*, think himself and his *part-takers*, to have *monopolized Conscience* to themselves. 11. His *Texts* f are all, now, *superseded*.

a 1 Cor. 11. 16. See Bishop Andrew's Sermon upon that Text.

b In the *Answ.* to 7th *Qu:* in the Catech: of the *Liturgie*.

c A Vow of *believing* for the *future*.

d Some (to *salve Repentance* by *Sureties*) urge, that one person may participate of the benefits of Christ, by the faith of an other, whereof we have (as an evident and sufficient testimonie) the example of the *Centurion's* Servant healed by the virtue of his Master's *faith*.

S Mat. 8. 10, 13. See the like Mat 9. 2, Luke 8. 50. compared with Col: 2. 12. Mat. 15. 28. See Dr *Heylyn's Theol. Vet.* Audition. Fol. 453, in 37. — I need not urge that of *Hayme* (in Hom. in Die Ascens.) *Certè dignum*, &c. Certainly it is meet or reasonable, that they who are polluted by the sin of their carnal parents, should be saved by the faith of their spiritual parents. e See Pract: Cat: l. 6. § 2. p. 34, 35, —— 37.

f Mat: 3. 6. &c.

To

To his Forty ninth, *The Croſſe in Baptiſm*, of which he ſaith, *That it hath more warrant from the Pope, than from Chriſt*, &c. *Anſw:* 1. The Croſſe is a *Ceremonie*, the uſe whereof hath been *profitable*, though we obſerve it not, as the *Ordinance of God*, but of *man*, (as holding many ſuch things to be very *lawful* to be *practiſed*, which are neither *commanded* nor *directed* by God, *provided*, and *as long as* the *contrarie* is not *directed*: and, that if ſuch be *practiſed*, upon grounds of ſuppoſed *obedience*, either to *Chriſt* or his *Apoſtles*, or the *Church of God*, and upon *Charitative ends*, they will be found *commendable*, and highly *reaſonable*.) "If of *theſe* (whereof "the *Sign of the Croſſe* in the *Forehead* is *one*) and *other* the like "*diſciplines* or cuſtoms thou requireſt a *Law* of the *Scriptures*, thou "ſhalt find none, &c. ſaies *Tertullian* [a]. 2. It's *Pedegree* is to be fetch'd (as we ſee by *this Teſtimonie*, and *numerous* others. SS. *Cyprian*, [b] *Auguſtine* (in Pſ: 33.) &c. *higher* far than *Poperie*. 3. Though the *faith* of Chriſt, in our *hearts*, arme us with *patience*, *conſtancie* and *courage*, yet dare we not *deſpiſe* the very *meaneſt* helps, that are *inſervient* thereto, though in the *loweſt* degree of *furtherance* or *ſervice* towards the higheſt *Services*, that God requires at our hands; and, there is a *good*, and *advantageous uſe* of this *Ceremonie*, nor is it *ſuperfluous*, that Chriſt hath *his mark* applied to that *part*, where *baſhfulneſſe* appeareth, in *token* that they which are *Chriſtians* ſhould, at no time, be *aſhamed* of his *ignominie*, of which there is, even in *this Age*, great ſtore, Chriſt being *honoured*, far and wide, with *diſdain* and *ſcorn* enough, the onely *ſervice*, which they do to Chriſt, in the daily exerciſe of Religion treading down *ſome* men [c], 4. *The Original*, ſaies *Grotius* [d], *of theſe things*, (whereof the *Croſſe*

[a] *Harum & aliarum, &c. traditio tibi prætendetur auctrix, conſuetudo confirmatrix, & fides obſervatrix. Rationem traditioni, conſuetudini, fidei, patrocinaturam aut ipſe perſpicies, aut ab aliquo qui perſpexerit diſces, De Coronâ militis* mihi *p.* 34. *Edit: de la Barre,*

[b] *Ad plebem Thibari conſiſtentem, Ep. 6. Epiſt. l. 4. p.* 131. *Ed: Eraſm: Muniatur frons ut ſignum Dei incolume ſervetur. Et Serm. 5. de Lapſis p.* 216. *Frons cum ſigno Dei pura, Diaboli coronam ferre non potuit, coronæ ſe Domini reſervavit.* See *Hooker* l. 5. Sect. 65. p. 340. &c.

[c] See alſo Mr *Mede*'s *Diatribe* on S. Mat. 10. 41. p. 347. (an eminent *inſtance*.) Take alſo Mr *Mede*'s account (ſomewhat *different*) of the Original of the *Croſſe*: Indeed, *ſaies he*, it is a natural *Decorum* for ſervants and vaſſals, by ſome *mark* or *cognizance* to teſtifie who is their *Lord* and *Maſter*: In the *Rev.* the *worſhippers* of the *Beaſt* receive, his *mark*, and the worſhippers of the *Lamb* carry his *mark*, and his Father's in their *Fore-heads*. Hence came the firſt uſe of the *Croſſe in Baptiſm*, as the *mark* of *Chriſt*, the Deitie to whom we are *initiated*; and the ſame afterwards uſed in all *Benedictions* and *Prayers* and *Thanksgivings*, in token they were done in the name and merits of *Chriſt crucified*: ſo that in the *Primitive Ch.* this *rite* was no more, but that wherewith we conclude all our *Prayers* and *Thanksgivings*, when we ſay, *Through Jeſus Chriſt our Lord and Saviour*. *Diatr.* in Ezek. 20. 22 p. 236:

[d] *Annot: ad Caſſand.* See him alſo Annot: *ad V. Teſt.* in 1 Sam. 10. 1: and in Exod. 29. 7. and in Gen. 12. 8.

is one) *which are not* necessarie *in Baptisme, is this, That those people from whom* Christianity *came to* other, *did much love, to signifie* eximious or eminent *things, not with* words *onely, but with* things, *and when they saw Christ, in curing the diseases of the* body, *to have used certain* symboles *or* signs, *the* touch of the ears, spettle, *and the like, and were sure, that those* corporal *cures did beare before them the* image *or resemblance of* spiritual *healing, they used the same* symboles *to signifie the healing of* minds, *which betides those that come over from* idolatrie, *or else from* corrupt Judaism *to the heavenly Doctrine of Christ---Thus, because it is promised Christians, that they shall be* Kings *and* Priests, *therefore there was adjoyned to the* imposition of hands, *a twofold unction,* in the *top* of the head, and in the *forehead: because, as the Jews teach us, on the* crown, *after the manner of a* Crown, Kings *were wont to be* annointed, *but in the* forehead, *by way of a* decussis *or* Crosse, Priests. Now, till it be *proved,* that the *practises* of the *Jews* (*all,* even those not *prefigurative* of Christ,) are not to be used by *Christians,* here is a very fair and *excellent* account of the use of the *Crosse.* Here he saies, that *some of the Papists by our Crosse justifie theirs:* to which we *Answer,* 4. They may *justifie* the use of the *Crosse,* as *we use* it, from greater *authoritie* than *ours,* viz: from the *practice* of the *antient pure Church* of Christ *universal* [a]; and, as *they use* it, they cannot *justifie* it, from *our* usage. For, 5. there is as great a *difference* between the *Crosse,* which *superstition* among the *Papists* honoureth *as Christ,* and that *Ceremonie* of the *Crosse* which serveth onely for *a sign of remembrance,* as between the *Altars* which *Josiah* destroyed [b], because they were instruments of *meer Idolatrie,* and that which the *Tribe of Reuben* with others erected neer *Jordane* [c], at *first* (through *misunderstanding*) under *dislike,* but at *last vindicated* to the *satisfaction* of all. For, 7. how very far our *Crosse* is removed from *Superstition* or *Idolatrie* our XXXth *Canon* MDCIII, do's fully satisfie all men; of which *Canon,* saies the famous *Monsieur de Thou* or *Thuanus* [d] (*the glorie of the Romish Synagogues*) as a knowing English *Knight* [e] called him.) *The Ceremonie of the Crosse is retained explicated in Baptisme, but so, and with so many cautions used, that all reverence of the* Sacrosanct sign *seems to be abolished, rather than confirmed.* Now, this *Thuanus* was a most *moderate* Papist, and so neer a *Protestant* (if he were *not* one,) as that he was fain to be *Apologized* for, after he was *dead.*

[a] Whereupon the old Christians were called, *Religiosi Christi.* See Mountagu's Antid: to the Gagger. p. 320

[b] 1 Chron: 34. 7.

[c] Josh: 22. 10.

[d] Lib. 131.

[e] *Sr Simon D' Ewes.* See also (that excellent writer) Bp. Sanderson's Pref. to Dr Bernard's *Clavis tralatitia.*

To

To his Fiftieth, That *the Minister saith, That the Children are regenerated, meaning by Baptism, whereas,* saith he, *they should be regenerated before* a citing some *Scriptures* b, that speak of the *Baptism* of *grown* persons. *Answ:* 1. But, do's not *Scripture* give us *authoritie*, so to speak, S John 3. 3, 5.--*except a man be born again*, &c. And,--*except a man be born of water*, &c. and, that the *Baptized* were *born again*, and, that, as if born of a *new Mother*, (as it is oft said in the *Talmud*,) was so *vulgar a notion* among the *Jews*, that, v. 10. Christ wonders at *Nicodemus*, that he understood it not: *Art thou a Master in Israel, and knowest not these things* c? 2. 'Tis a *known* thing, that all the *Antient Church-Writers* understand *Baptisme* by the *Scripture*-παλιγγενεσία, *being born again*, or *regenerate*. And, *Fevardentius* upon *Irenæus*, on those words of that Father, *l. 2. adv: Hæreses, c. 39. Christ came to save all by himself, all, I say, who are born again unto God by him*, saith, that this [*renascuntur*, d *are born again*] is *after the style of Christ and his Apostles*, so that the *proprietie* of the *Phrase* is *solemnly* received into the *Church* of *baptismal Regeneration, new Birth*, &c. noting thereby the *goodnesse* of God, to make this new *Covenant of mercie* to us, and the *strict obligation*, that lies on all that are baptized, by that *grace* of God there *made-over* to them, to *walk in newnesse of life*. So far, therefore, is it from being a *fault*, in our *Excellent Mother*, to use this *expression*, as that it is her great *praise*, aiming (with neglect of καινοφωνίαι κενοφωνίαι) *as* at the *usage* of *Primitive Antiquitie* in all her *Services, so* at their *modes* of *speaking*. 3. When from *these* words, and two passages in *Private Baptisme*, one in the *Cat:* and one in the last *Rubr: before Confirm:* he concludes, that *this is a most clear proof, that the Sacrament confers Grace* e, we *say*, 1 As *Baptism* is an *Institution* of *Christ*, so it gives a *virtue* to the *external* act, and to the *words* pronounced by the *Minister*, so far as to make them *Members of Christ, and Children of God, and heirs of his Kingdom* f.

a Dicitur quidemà nonnullis, concedendam non esse Regenerationem, nisi per verbum, quod est semen Dei: Petrus quippe ait, priori Epist. cap. 1. nos esse renatos, haud quaquam semine corruptibili, sed incorruptibili, quod est sermo Dei. Cæterum ad id respondemus, de adultis hominibus id esse intelligendum. De infantibus a. non ità rem se habere, nisi velimus Hebræorum filios melioris facere sortis, quàm Christianarum, P. Vermilius Martyr. Loc. Com. p. 838.

b Acts 8. 27, &c.

c See Titus 3. 5, where Paul calls it *the laver* or washing *of Regeneration*.

d *Omnes venit Christus per semet ipsum, &c. qui per eum renascuntur in Deum*, &c. Dominicâ & *Apostolica Phrasi* See Doctor *Hammond's* IVth *Quære*, p. 191.

e See *Jewel's* Def. of the Apol: part II. c: 11. Sect. 3. Homilie of Salvation, p. 2. p. 17. See also Hooker l. 5. Sect. 60. p. 315. *Tertul: de Bapt. c.* 5. S. *Cypr. de Bapt. Christi. Gr. Nyssen in Orat: de Bapt. Christi.* Βάπτισμά ἐστιν ἁμαρτιῶν κάθαρσις, ἄφεσις πλημμελημάτων, ἀνακαινισμοῦ καὶ ἀναγεννήσεως αἰτία. f *Ib.* p. 355.

And, the Antient *Fathers*, who knew the *Sacred Dialect* (*grounding*, among others, on that place, 1 Cor: 7. 14.) call *Baptiſm Sanctification---he that is born is to be baptized and ſanctified*, ſaies *Cyprian* a;---*it's better they ſhould be ſanctified without ſenſe*, &c. ſaies *Nazianzen* b; and again,---*let it be ſanctified from it's infancie* c. 2 The *fear* of being continued in the *ſtate* of *Original Guilt*, as it is indeed to be *conſidered*, ſo it hath been greatly *conſidered* in this matter, whence the *Church* hath delivered it for *certain Doctrine*, that *Children being baptized have all things neceſſarie to their ſalvation, and are undoubtedly ſaved* d. 4. To his *Text* of Scripture, we *ſay*, That the *ſame* things are not required of *Infants*, to make them *ſuſceptible* of *Baptiſme*, that *is* of *adult*-perſons: *that*, which is required in one of *Age*, and *muſt* be, *actually*, in him, before he be *admitted* to *Baptiſme*, is not, *thus*, *pre required* in an *Infant*, but onely required *in the future*; and to *thoſe*, though of *mature Age* and *knowledge*, till after they be *baptized*, is not (in the *Church writings*) the *word* or *ſtyle* used, *believers*, be owed; *illuminate* e and *believers* being all *one*, *promiſcuouſly* uſed, for thoſe that have received *Baptiſm*, in oppoſition to *Catechumeni*, thoſe that have not yet *attained* it. 5. I *paſſe* by what *ſome* f ſay for *ſalving* this phraſe *are regenerate*, by *diſtinguiſhing* of a *twofold Regeneration*, and reſolving what is, here, ſpoken of, to be a *regeneration* ſuting the *infant ſtate*, available *thereto*, and to *it a ſtate of ſalvation*; there being, meanwhile, another *kind* or *degree* of *Regeneration*, under *requirie*, for *grown* perſons. *I pretermit*, likewiſe, what *other's anſwer*, viz. that they are *regenerated*, *Sacramento tenus*, or *judicio Charitatis* g, ſemblably as ſome *excuſe* S. *Auſtin*'s oft aſſerting the *final falling away of ſundrie*, *who have been regenerated and juſtified* (though, let me ſay, ſufficiently *contrariantly* to that H. *Father*'s *mind*, who laieth down and uſeth that *tenet*, as a *means*, to prove his *abſolute Decrees*.) But, what is above-ſaid is *moſt perfectly ſatisfactorie*. 6. When he ſaies,

a Epiſt. 5.
b Orat. 4. Paris: edit. Tom 1. p. 65. A.
c p. 647. D. See Dictor *Hammond* againſt *Tombes* P. 59, 101.
d It is a *great truth*, in as much as no other *Ceremonie* is required on *our parts*; and the *promiſe* of God makes it ſure on *his part*. Therefore, if they caſt not themſelves into doubtings, charity bids us not to doubt of their Salvation, Dr *Savage*'s Reaſ. &c.
See Gal. 3. 26, 27. compared with Rom. 8. 17. 1 S. Pet. 3. 21 Baptiſme ſaves us. See S. Aug. *Feriâ 2 poſt. Dom. Palmar: S. Chryſoſt. Hom. 11. in Ep. ad Rom. c. 6. Conc. Milev. can. 6.* c φωλαζόμενοι.

f See Mr *Tho. Bedford*'s Serm: on Rom: 6. 7. p. 5. See Biſhop *Davenant*'s Epiſt to Dr *Ward*, p. 25, &c. and Dr *Sa. Ward*'s Tract called *Theſis Profeſſoris*, p. 117, &c. and *Vindicatio Theſeos*, p. 180, &c. all publiſhed by Mr *Tho. Bedford*, 1650.

g *Regenerationem tantùm externam & Sacramentalem ſpondet Baptiſmus, quem internam ſpiritûs ſancti regenerationem perficere ex charitate pronunciat Eccleſia*, Biſhop *Prid. Faſc. Contr.* p. 240.

If

If this be true, then either all baptized are saved, or else they may fall from grace, I say, I "After we have received the H. Ghost, we "may *depart* from *grace* given, and by the grace of God, (we may) "arise again, and amend our lives. Most *confident* I am, that this is the *truth of God*, upon the *strength* of *numerous* pregnant *examples* and *places*, throughout the *Bible*: the *Angels* in *Heaven*, *Adam* in *Paradise*, *David*, *Salomon*; Ezek. 3. 20. 18. 24. These for *precedents* and *texts* in the *Old Testament*. For the *New*, these; S. *Peter* a, *Hymenæus* b, *Alexander*, and *Philetus* c, whole *Churches* d; See, also, the (most *unanswerable*) places in the 4th and 10th to *Hebrews*; in the 10th especially consider v. 26. *most* especially v. 28. compared with 39 e. Among the *Examples*, I frame an *Argument* from *Judas*, thus: "Those that are *given by the Father to* "*Christ*, and *come unto him*, are (truly) *regenerated*, S. John 6. 32. "But, *Judas* (and, so, *many* others) was *given unto Christ*; and, *therefore*, came to Christ, S. John 17. 2. *Of those whom thou hast given me I have lost none, but the son of perdition.* Eg6. Another *Argument* is (in this *instance*) derivable from the word [*lost*] (from his very *Apostasie*:) "He that *Apostatized* from Christ, was once *comne* "to Christ. But, *Judas* (the son of *perdition* or *losse*) *Apostatized* "from Christ: *therefore*, he was *comne* to him; *therefore*, *convered*, "*regenerated*, *given to Christ*. 7. His *places* of *Scripture* are soon satisfied: The *first* do's not *import*, that *Simon M.* did not, *truly*, *believe*, as *others*, received to *Baptisme*: the *imprecation*, v. 20. that *his money might be with him to destruction* f, signifies S. *Peter's refusal*, to receive his money, and his *declaring*, that the offering of it should bring *mischief* upon himself, for thinking so meanly of that *Apostolical Priviledge*: while v. 21. *imports*, that he should, never, have any part of that *Priviledge*, nor right of *dispensing* or administring those *holy things*, because his *design* in desiring it, was meerly the getting of *an opinion of power* to himself. His *second Text* g has been spoken to *already*, *de*, *satisfaction*. His *third* h, of the *Water that shall be a Well of Water springing up into everlasting life*, is to be interpreted, that *such* the water is *of its own nature*; But, what if that *fountain-water* of a *divine special* quality, be *damm'd* up, or the stream *cut-off* or *diverted*, by the man's *default*? Proportionately, the *incorruptible*

a Whose return from his Fall with bitter tears, is called by Christ, *Conversion*, S. Luk. 22. 39.

b 1 Tim. 1. 20.

c 2 Tim 2. 17

d Rev. 2, 3.

e See, likewise, 1 Cor: 10. 12 & 1 S. Pet. 2. 21.

f Acts 8. 13. 20, 21.

g σὺν σοὶ ἔσω εἰς ἀπώλειαν.

h 1 Pet. 3. 21.

i John 4. 14. See Mr *J. Goodwin* excellently satisfying this Text, Redem. Red. ch. 11. Sect. 10, 11- &c. p. 232, 233. as also, that of 1 S. Pet. 1. 23. ib. ch. 10. Sect. 33, 34, &c. P. 199, 200.

Seed

ſeed, 1 S. Pet: 1. 23. is *mean't*, that, by it's *own nature*, *ſuch* it is; But, what if a man *caſt* it forth: ſo, the ῥίζα ὑ πρόσκαιρος, S. Mat. 13. 21. *imports* a *good root*, but not ſufficiently *faſt* and *firm*, in a (*volatile*) bottom, or in *ſand*. His *laſt* a ſignifies, that Chriſt's *ſheep*, *provided*, (or *while*) they keep *cloſe* to him, no *devourer* ſhall, ever, be able to *annoy*, &c.

a John 10. 27, 28.

To his Fifty firſt, That *the Godfathers name the Child, when as the Parents did it, in Scripture*. *Anſw*: 1. Alwaies? When the *Rulers* of the *Conſiſtorie* b, or of the *Houſe of Judgment* (or the *Triumviri* that, among the *Jews* were ſet over *Baptiſme*) baptize the little or yong *ſtranger* or *Proſelyte*, and take care of it, and, ſo, are made to it a *father*, did the *Parents*, then, give the *Name*? 2. The Parents *with us* do give or impoſe the *Name*, the *Sureties* (with the *conſent* and *good liking* of the *Parents*) onely *declaring* it, at the *Font*. The Parents, in former times (as being the *Conveighers* of the Children's *Original pollution*, where-from they are, now, to be waſhed) having not been *admitted*, once to be *preſent* at their *Baptiſme*. 3. Moſt *congruous* it is, that *they*, who give them their *Chriſtendome*, ſhould give them the *Name*, that's the *Badge* thereof, (called therefore, the *Chriſtian Name*:) that their *ſpiritual Fathers* ſhould give them that Name which they received at their *ſpiritual Birth*, and which when 'tis asked, What it is [*what's your name?*] ſignifies as much as, *What Religion do you profeſſe?* 4. We are not, *now*, bound up by ſuch *Circumſtantial Precedents*; and, therefore, (to ſpeak, a truth) too many words have been uſed in anſwering ſo *hungry* an *Exception*.

b *Gemara Babylon tit: Chet. c.* 1. and she *Gloſſe* thereon, *apud* Dr *Hammond's* IVth *Quære*, p. 188. and 287.

To the Fifty ſecond, *The ſaying that there are two Sacraments, as generally neceſſarie to ſalvation*; *wherein* (ſaies he) *is implied, that more may be*. *Anſw*: 1. I have *anſwered* to this, already. 2. I adde, but not as *Sacraments abſolutely neceſſarie to ſalvation unto all*, but which are rather (though, ordinarily, called *Sacraments* c) *Sacramentals* among the *Antients*, and *own* in a general notion the *name* of *Sacrament*, but do not, *properly*, or principally *claim* to the *thing* it ſelf.

c See *Grotius's Diſcuſſio*, Of the Baptiſme of Infants: And Doctor *Hammond's* Pref: to *Diſpatcher Diſpatch't*, p. 15, 16.

To his Fifty third, That *the Miniſter is injoyned* (in *Priv. Bapt.* not, *Communion*, as he, twice, ha's it,) *to call upon God, and ſay the Lords-*

Lord's-Prayer, if the time will ſuffer. Where ſaies he, *Mark here, how the Miniſter is in ſuch haſt, or the Child in ſuch danger, that they may not have time to ſay the Lords-Prayer. Anſw:* Nothing, here, *unreaſonable*, that ſhould deſerve his *denotation infami digito*. a For, though the *Lord's-Prayer* (as it well *merits*) is uſed in *all* our *Services*, yet in *extreme ſtreights* of time (*when great need ſhall compel*, ſaies the *Rubr:*) and in danger of *imminent* death, when the *Baptiſme* is *neceſſitated*, to be *tranſacted* in haſt, it is *reaſonably* omitted.

a Perſius.

To his Fifty fourth, That *the Rubrick ſaith, None ſhall be admitted to the Lord's Supper, but thoſe that are confirmed.* Where he ſaies, *That there's no ſuch prohibition in Scripture: Anſw.* 1. *Confirmation* is a moſt *antient* Chriſtian *Cuſtome*, highly *tending* to *edification*, grounded on Acts 8. 17. 14. 22. 19. 6. and (as *many* will) Hebr. 6. 2. 2. Being thus *grounded* on *Scripture*, for the *ſubſtance*, for *time* of adminiſtring it, the *Church* may *interpoſe* and *diſpoſe*. 3. Whereupon, *as* it was in the *firſt times* adminiſtred, *preſently after Baptiſme*, *ſo ſince*, upon the *excellent* (three) *Reaſons*, alledged in the *Liturgie* b, that (*firſt*) order hath been, of a long time, *diſuſed* and *antiquated*, and this *latter* order, uſed by our Church, generally *obtained*, throughout the *Chriſtian* World. 4. How meet is it, that the Child's *Baptiſme-Bond* ſhould be, *firſt*, *ſingly*, and *ſolemnly*, owned, and the *Obligation* his *Sureties* made, in his Baptiſme, be taken-off, from his *Suſceptors*, into his *own* name, by a firm, publick, renewed *promiſe commenced* or *entred* before many and *reverend* Witneſſes, e're he *engage* in a *new Bond*; that *one* Sacrament receive its *completion*, before he be admitted to the *attrectation* or receiving of *another*; *firſt* complete that of *Initiation* or *Entrance*, before that of *ſome perfection*? 5. *As* there is no ſuch *prohibition* in *Scripture* (meaning, as to the *time*,) *ſo* there is no *command* to the *contrarie*, and then the *Chriſtian* Church is at her *libertie*, for ſuch a *Circumſtance*, as the *timing* of a thing ſo or ſo, upon ſuch *weightie* Reaſons, as fore-*refer'd* to. 6. If, (as he ſaies) *the greateſt number of the people, in moſt Pariſhes, are never viſited* c, *or confirmed by the Biſhops*;

See Dr *Hammond's* excellent and moſt amicable Diatribe, *de Confirmatione* againſt (or with) Monſ: *Dailla*.

b Rubrics bef. the Catech.

c *Supponitur, non, ut oportet, ſemper ponitur, nec diſciplina detrahit laudandæ, ſed executioni vindicandæ*, Biſhop *Prid. Faſc. Contr. p.* 215. Their *ſeldomer Confirmation* is refer'd by ſome, *partly* to the *ſhort holding* of their *ſeas*, *partly* to their *infinite moleſtations* and infeſtaſions; *partly* (and *principally*) to the *diſdain* and *obſtinacie* of the people, being *Puritan-ridden*.

aſſimi-

assimilizing their case to a Master forbidding his Servants meat, till he come to eat it; and he comes not perhaps in seven years, if at all; I *say*, 1 If this *case* be *set*, and *scene lai'd* in our late *dismal* daies, it may well be as he *suggests*; but, then, he *knows*, whom to *thank*, that the *Bishops* were not *admitted*, to do their *office*. If he means of *soberer*, better times, this is (I hope) a *fiction* of a *case*, which must be *proved* (as well as *said*,) to be no *figment*, and, that, a very *grosse* one. I need but refer him to the *Life* [a] of Bishop *Lake*, to let him see (by *one*, but, that, a very worthy *Instance*,) how *remote* from truth, this *suggestion* (as, *unlimitedly*, set down) is.

[a] p. 15. Of the usefulnesse and benefits of Confirmation (and his wish, that it were frequenter,) See Doctor *Tho: Jackson* of Justifying Faith, § 3. p. 413 *mih i.*

To the Fifty fifth, That *the Bishop saith, We have laid our hands, when* (saith he) *he himself onely hath done it*; which he *remarks* for *a Kingly style*. *Answ*: 1. It's no *allowable* processe, to argue from *practice*, to *Laws*. The *Office* of *Confirmation* requires, or *supposes*, that the *Bishops* have assistants or *associates* in the work; and, if it be not so, in *practice*, they are *wiser* and better *able*, than I am, to *justifie* their *carriage*, in this particular. Whereto yet, 2. I can say, that, as in the *Book of Consecrating and Ordering Bishops, Priests and Deacons*, it is *required*, that *others* lay hands with the *Bishops*, and yet, there's no *necessitie* of it, to the *validitie* of that *holy transaction*, (as we shall hear *below*, in our *Defence of Bishops*,) so, also, *semblablie* may it be, in this *affair*. From all which, 3. appears, that here's no such (supposed) *affectation of Regal Dialect*.

But, how *seely* is *that*, (which as it is not *figured* for a *distinct Exception*, so, in truth, 'tis, perfectly, *nullius numeri*) that, in the *Catech: the Minister's Exhortation is called a Question, and the Lord's Prayer an Answer*? *Ans*: 1. Good Sir, do's not the *Minister inquire*, or *demand*, whether the *Scholar* can *say the Lord's-Prayer* [*Let me hear, if thou canst say the Lord's-Prayer*,] and is not that a *Question*? Whereto when the *Child satisfies*, by reciting the *Prayer*, do's he not *Answer*? On this man's *Exceptions* may well be *inscribed* Λῆρος λεπτότατος! For his *Margin*, we *say*, that 'twixt *him*, &c. and the *Quakers*, there is but too much *symbolization*, and they are ὁμοιοτρόπολοι, easily *mutuallie-transmutable*; but, as much *difference* between

between *them*, and the *Biſhops*, as 'twixt the *bounds of Myſia* * *and the Phrygians*, betwixt which a *vaſt ſea* was interpoſed.

* Χωρὶς τὰ Μυσῶν καὶ φρυγῶν ὁρίσματα,
Τὸ δ' ἀνορίζειν χαλεπόν.
----Πολλὰ γὰρ ἐν μεταιχμίῳ
Νότῳ κυλίνδει κύματ' ἐυρεῖαν ἅλός.

To his Fifty ſixth, That *Matrimonie is frequentlie called Holy*; which he *grants*, *to be true in oppoſition to uncleanneſſe*; but yet, *ſuſpects*, *that* [*holy*] *ſignifies*, *or refers to* [*Sacrament*,] *in compliance with the Papiſts*. *Anſw*: 1. Here's *candid*, *charitable* dealing! In his judgement, *Mariage* rightly *brooks* the *Epithete*, *holy*, and only a *poſſible* ſuſpicion (for, ſo it is, [*it may be ſuſpected*]) muſt *huiſſier*-in his *quarrel* to the *expreſſion*. 2. It's (not *charitie*, but) *juſtice* (*ſtrict* juſtice,) to *reſolve*, that we have no *aime*, to make *Mariage* any other, than a *Sacramental*. 3. *Holy*, ſure, it is (in a *higher* ſenſe, than he *ſets* it in,) when S. *Paul* thinks fit to *reſemble* by it * the *union 'twixt Chriſt and his Church*, and when it's called by him, * *a great Myſterie*, where the *Vulgar* ha's, *magnum Sacramentum*. 4. *Mariage* is a *Covenant*, that makes a *wife*, Malachi 2. 14. but holy *Scripture* calls it *the Covenant of God*, Prov. 2. 17. *forgetteth the Covenant of her God*. It is, alſo, a *Vow* or *Oath* made, in *Gods holy preſence*.

* Eph: 5. 23, 24. 25, 29, 32. See the (excellent) *Exhortation* prefixt to the Service of *Matrimonie*. Since Mariage therefore ſo clearly repreſents this myſterie, and this uſe is holy and ſacred: what error is it to ſay that mariage is *conſecrated* to this myſterie? Biſhop *Hall's* Apol: againſt Browniſts, Sect. 38. p. 563.

To his Fifty ſeventh, which *excepts* to theſe words (*in the Office of Matrimonie*) viz. *that ſo many as be coupled together otherwiſe, than God's word doth allow, are not joyned together by God, neither is their matrimonie lawful*; where ſaies he, *the ſenſe and end of the words are doubtful*. *Anſw*: 1. Be it ſo; ſure, what is *doubtful* to *him*, may be *manifeſt* and *clear* enough to *others* of *leſſe prejudicacie*, and *more capacitie*. 2. *Himſelf* affords ſome *Inſtances*, wherein *Matrimonie* is *unlawful*, and *not according to God's Word*, as when *believers* and *unbelievers*, *true worſhipers* and *idolaters*, *Children* without *conſent* of *Parents* a are joyned in *Mariage*, &c. Though *Mariage* [in general] were *inſtituted by God* (as he ſaies, *truly*,) yet do's not *that* make

a The want whereof (though) makes it not a *nullitie*.

Do penance is oft used by the translator of *Calvin's* Institutions, as l.3.c.3.§ 5 & § 18, & ib: c.4.§ 1. & 13. a L. IV. *sententiarum*, d. 26. *Non licet aliter fidelibus nubere, & si liceret, non expediret.* Tert: *ad Uxor:* l. 2. mihi p. 435.

make *lawful* all *Mariages*, such as are unduly qualified (*Leah* instead of *Rachel*, the man an *Eunuch* or *Androgyne*, diseased with *Leprosie*, *Epilepsie*, or any such *contagious* disease *concealed*, &c.) As, *by God Kings reigne*, yet not all that *King* it, or sit in the *Thrones* of Kings (as the late *Tyrants*,) who have onely God's *permission*, not his *appointment*. So that, 3. though mariage, lawfully contracted, have an *indissoluble bond*, as all the *Scholemen* say a, yet they reckon many things (some, but now *touched* by us,) that *forbid Mariage*, *before* made, and that *retard* it, when made: such as are *errour of the person* (our first *Instance*,) *kindred*, a *former bond*, *affinity*, &c. Take them in their own words:

Error, conditio, Votum, cognatio, crimen,
Cultûs disparitas, jus, ordo, ligamen, honestas,
Si sit affinis, si forte coire nequibis.
Hæc socianda vetant, conjugia facta retardant.

Ibelieve, saies one, if it were looked into, there have been, within these 4 last years, more Adulteries & uncleannesse, than in seven years before by taking mariage out of the *Church*. a---τοῦ ἱερὸς γάμους, *Dionys: Halicarn:* l. 2. c. 4. b *In Rituali Hebr: de benedict: Nuptiar:* See Hooker l. 5. Sect 75, p. 398.

To his Fifty eighth *Unwarrantable*, *Tying Mariage to the Minister*, *and so*, saies he, *making it holy*, *which in it self is but civil* * *and natural*, *and belong'd rather to the Civil Magistrate*, * *than to the Minister to perform*, citing *Ruth* 4. 11. &c. *Answ:* 1. The *bond of Wedlock* hath been, alwaies, more or lesse *esteemed* of, as a thing *religious* and *sacred*. The *title*, which the very *Heathen* themselves do thereto, oft, give, is *holy* a, and their *entitling* the *special* care of it to the gods, *Juno*, *Cupid and Venus imports* the *like*. And, when the *Jews* or *Hebrews* term the *Rites* or *Orders*, which were instituted in the *solemnization* of *Mariage*, by the name of *conjugal sanctifications* (*Kidduschin* b,) what do they *other*, than *symbolize*, *herein*, with those *Disciples* of *nature*? And, this *farther* appears, by the *usages* or *practices* of both *Græcians* and *Romans* (*Heathen*), whereof the *former*, usually, repaired to the *Temple*, for the consummation of their *Mariages*; where, in the *presence* of the *Priest*, they *engaged* themselves by *Oath* interchangably, and they had their *Sacrifices* and *Offerings*, to *Minerva* an *Heifer*, to *Diana*, *Baskets*: Mariage-gifts, and nuptial *Vows* to *Juno*; the Nuptial *Ceremonies* being *transacted* by the Μυσταγωγός: semblably, among the *Romans*, the *Preparatories* or *Præludia* to their *Mariages*, the *presence* and *Omen* of *Sooth-sayers* d, were provided by the man and the woman; and, after this was performed, certain *Solemnities* were used by the *Pon-*

c See Rhodigin: Antiq: l. 2. d —*Veniet cum signatoribus Auspex. Juvenal. Sat: X.*

tifex,

riſex, and, afterwards, a *ſolemn Sacrifice* was offered. 3. The Nuptials of all *their* Children were celebrated by the *Patriarchs*, who, by virtue of their *Primogeniture*, were *Prieſts*, and in that *capacitie* did *bleſſe* and *ſanctifie* their *Children's Mariages* a. The *latter Hebrews* ſolemnized *mariage* under a *Tabernacle* or Tent (ſet upon *four bars*, over againſt the *Synagogue*,) called (ſaies *Elias Thisbita*) in their ſpeech *Hhupha* * or *Cuppa* *. The *Tabernacle* or *Nuptial Chamber* it ſelf was called, *the Houſe of Praiſe*, the *Epithalamium* or Mariage-ſong was enſtyled *Hillulim* b, that is, praiſes or *lauds*. The *form* of this *Praiſe* or *Bleſſing* is, at large, deſcribed by (that learned *Chronologer*) *Genebrard*, whereof the ſum is in *Godwin's Antiquities* c. Thus, theſe things were *religiouſly obſerved* by theſe *Nations*, and all other whether *Civil* or *Barbarous*, and, this, ſurely, by *tradition* from *Noah*, *Methuſalem*, *Adam*, and, ſo, God who *conſecrated* the *Mariage-Bond* of our firſt *Parents*, not meerly as *man and wife*, but as *ſervants in covenant with Him*, bleſſed them as well, *as* their *ſeed*, was to *bruiſe the Serpent's head*, as they were to *people the whole earth*. Which act was *menaged* by God, rather as repreſenting the *Prieſtly Office*, than *that of Kings*. 4. The *firſt Monarch*, that gave his name to *Chriſt*, *Luſius*, by the advice of *Eleutherius P.* gave *Rules* founded on Scripture for *Mariage*, unviolably obſerved through the *Heptarchie* of the *Saxons*, till *Ina's* daies, then till *Edw: Conf. M. Charta*, *our* times. 5. I ſhall mention the *Authoritie* (which muſt *weigh* with *him*) of the *Compoſers of the Directorie*, who (p. 28.) have theſe words: *Becauſe ſuch as marrie are to marrie in the Lord*, &c. *we judge it expedient, that Mariage be ſolemnized by a lawful Miniſter*, &c. 6. I might *touch* our *Legal Form* of *Solemnization* of *Matrimonie*, confirmed by ſeveral *Acts of Parliament*. So that, 7. we may *conclude* from the *Premiſes*, that, *as* the *firſt ſtep* of the Matrimonial *Proceſſe* takes-in the *conſent* of *Parties*, and of their reſpective *Parents*, the *ſecond*, of *Magiſtrates*, &c. (theſe in an *Oeconomical*, and *Politick* capacity, common to *Turks* and *Heathens* with *us*;) *ſo*, there is a *higher gradual perfection*, which *exacts* the *conſent* and *bleſſing* of the *Church of God*, as the *Parties contrahent* are *Children* or *Members* thereof. And, the *binding* and *bleſſing* of theſe *Bands*, and making them, truly, *ſacred*, by the *Biſhop's* or *Preſbyter's hands*, was, alwaies, accounted *neceſſarie*, from the *Apoſtles* daies, through all *Ages* of the Church, all the *World* over d. *It becomes*, ſaies S. *Ignatius* e, *thoſe that marie*, *and*

a See Gen: 24. 60.

* הופה. See *Maymonides in Cuppa*.

b To this *Tent* David. Pſ. 19. 5. Joel 2. 16. Chriſt, S. Mat. 15: 1. S. Luk. 12. 36 allude. הלולים. It was, ſaies *Muſculus in* Pſ. 118. in *Loc.* c L. 6. p. 258.

d See an ample collection of Teſtimonies to this purpoſe, in Dr *Hammond's* Vindication of his Diſſertations, &c. c. 3. Sect. 3. p. 154 155.

e Epiſt: ad Polycarp. See *Hornbecks ſumma controverſ: de Brownifm*, p. 677.

and are maried with the mind of the Bishop to make the union. What the Church knits, saies Tertull: [a] *and oblation confirms, and the benediction seals, the Angels declare, the Father* (Almighty) *ratifies. The Priests which are in the whole world, blessing the beginnings of Mariage, consecrating them, and associating them in the Mysteries,* saies *Arnobius* or *Hyginus* [b]. 7. S. S. *Augustine's* and *Ambrose's examples* were produced by *him*, when they *seemed* to serve his *turn.* Now, the *former* being desired, to *celebrate a Mariage, answered* [c], *he would, provided the Mother of the child were present, whose consent is necessarie*: the *latter contends* [d], that, *persons of diverse Religions should not be match't together, because they could not have a joynt benediction under the Sacerdotal Veile*; which *imports*, that, *then, mariage* appertained to the *Priestly Office*; and, saies *Peter Vermilius* [e], *by these words of Ambrose we understand, that Matrimonie was solemnized in Temples.* 8. * In regard *Mariage* is to be *sanctified, by the Word of God and Prayer*, 1 S. Tim: 4. 3, 4. * in regard it is to be *done to edification*, 1 Cor: 16. 26. * in regard *all things are to be done decently and in order*, 1 Cor: 14. 40. * and in other *regards* many, *meet* and *requisite* it is, that *Mariage* be *solemniz'd* by the *Priest.* 9. What is cited out of *Ruth*, is but a [f] *form of apprecation in mariage, now* also used by the *Jews*, which do's not *exclude* the *solemnization* by a *Priest* (though not *mentioned*;) for, then, it would exclude it, *now*, also. 10. If it were in the *power* of the *Jewish Church* [g], to *institute* the *Order of Burial*, and the *Rites of Mariage*, with such like, being matters appertaining to the *Church*, yet not any where *prescribed* in the *Law* (but were by the Church's *discretion instituted,*) why should it be thought *unreasonable* (*saving* what ha's been said, *before,*) for the *Church* (*Jewish* or *Christian,*) to *appropriate* this *transaction* or *service* to a *Priest*?

a *Ad Uxorem, l.* 2. *c. ult:* p. 432 Ed: de la Barre. *Id:* de pudicitiâ. c. 4. *Conc: Carthag: IV. Can:* 13.

b De Prædestinator: *Hæres:*

c *Epist:* 133.

d *Ambros: Ep.* 7. *ad Vigilium.*

e In L. 1. *Regum*, p. 25.

See S. *Aug:* approbation of this advice of S. *Ambr. in vitâ per Possidonium.*

f H. Gror. in *Loc.*

g See Hooker l. 3. Sect. 7. p. 95.

See the Dowry-bill in *Godwin's* Jewish Antiq: (out of the *Babyl. Talmud,*) l. 6, p. 261.

See Bishop *Gauden's* little Tract *Of Mariages by a Minister.*

To his fifty ninth, *The use of the Ring in Mariage, making it essential to it. Answ:* 1. It's reputed by us no more *essential thereunto*, than the Crosse to *Baptisme*: *indifferent* in *themselves, ceasing* so to be, when *enjoyned* by lawful *Authoritie.* For, 2. it serves as a *Token* onely, of our *intended endlesse continuance* in *that*, which we *ought* never to *retract* or *revoke*, that is, Mariage, which is *such*, (a *Contract* or *Tye never* to be dissolved or *rescinded*, but by *death.*)

Fitly,

Fitly, therefore, is that *eſpecial pledge* of *fidelitie* (in that *notion* alwaies uſed) applied to this *matter*. For, ſome of the H. *Fathers* a think the *cauſe* why the *Chriſtians* uſe it, to be, *either* to *teſtifie* mutual *love*, *or*, rather, to ſerve for a *Pledge of Conjunction* in heart and mind. 2. What *Rite* or *Cuſtome* (ſaies *Hooker* b) is there ſo *harmleſſe*, wherein the *wit* of man, *bending* it ſelf to *deriſion*, may not eaſily *find* ſomewhat, to *ſcorn*, and *jeſt-at*? Where, he go's on to *parallel* the *four-corner'd Garment* over-ſpread in time of *Eſpouſals*; *praying over a Cup*, and delivering it at their *Mariage-Feaſt*, &c. as things whereat, by one *lewdly affected*, might be taken as juſt *occaſion* of *ſcornful cavil*, as at the uſe of the *Ring*, &c. 3. If (as ſome *object*) it be thought, to *ſavour* of *Ethnick* uſages c, we *juſtly Return*, that, *as* the *Heathen Temples* d paſſed into the uſe of *Chriſtians*, *ſo*, alſo, may the *Ring*, with other things, be *transfer'd* and *accommodated* to *pious* uſes.

a *Iſidor: de Eccleſ: Officiis l. 2. c. 19.*

b *L. 5. Sect. 73 p. 398, 399.*

c According to that of *Tertull:--cum aurum nulla nôcat præter unico digito, &c. Apol. c. 6. mihi p. 672. A.*

d Conſider the *Kiſſe of Charitie*, called the *holy Kiſs*, Rom. 16. 16 drawn from a *civil* cuſtome in the *Eaſt*, yet *converted* and *amplified* by the Apoſtle, &c. as there we ſee, *commanded* by him.

To the Sixtieth, *The Man's promiſing, with my bodie I thee worſhip*; where ſaies he, *civil worſhip is due onely from an inferiour to a ſuperiour, as the Woman is not. Anſw*: 1. There is ſome kind of *Worſhip*, which may be exhibited to *man* (or, woman,) 1 Chron: 29.20. ---*and worſhiped the Lord and the King.** This, *onwards*, for the *ſatisfying* of this φορτικώτατον of all, with them. Next, and 2. I might mention what Mr *Hooker* e hath out of the *civil Laws*, touching two *ſorts* of *Wives*, the *primarie*, and *half* wife, the *former* of whom this phraſe did *diſtinguiſh* from the *other*. But, 3. I may ſay, that this *antiquated out-dated* phraſe means nothing elſe, than, *I give thee power of my body* (*corpore te meo dignor*; or, *dignum cenſeo*, or (as the *Latine Tranſlation* of the *Book* renders it,) with my body I *honour* thee, according to that, 1 Cor: 7. 4. where the *Greek* word, ἐξουσιάζει, ſignifies, to have *liberty*, *priviledge*, *propertie*, *authoritie* (ſee ἐξουσίαν, S. Joh: 1.12.) which but little *differs* from *worſhip*. For, what greater *ſecular worſhip* or *dignitie* can there be, than for a *man* to give-up or *ſurrender* the *proprietie* of his *bodie* to his *wife*? 4. I much *like* the *Anſwer* of the (pious) Author of the *Rationale* g, "That to *worſhip*, here, ſignifies, to *make worſhipful*

* See S. Luk. 14. 10.

e l. 5. Sect. 73, p. 399.

f See *Faſc: Contr:* p. 241. See alſo *Amb: Fiſher's* Defence of Liturgie l. 1. ch. 17. p. 184.

g Of Matrimonie, p. 3[illegible]i.

" *or honourable*, which *sensing* ha's *authentication* from the *old Translation* (used by our *Book*) of 1 Sam. 2. 30. which is, *Him that worships me I will worship*, i. e. *make worshipful*, for that *onely* way can *God* be said, to *worship man*. 5. (and lastly) Let it be *considered*, that this very *phrase* was used by the *Jews*, as appears by the *Dowrie bill*, taken by *Bertram* out of the *Babylon Talmud* a, some of the words whereof are---*Be unto me a Wife, &c. and according to the Word of God*, (N. B.) *will worship, honour, maintain and govern thee, according to the manner of the husbands among the Jews, which do worship, honour, &c. their wives faithfully*. By which we see, how well-*grounded*, the (*squeamish*) offenses of the *Puritan*, &c. at our *Book*, are.

Godwin's Moses & Aaron.

a L. 6. p. 261.

To his Sixty first *Unjustifiable*, That (in *Matrimonie*) *one prayer is to be omitted, when the Woman is past Child-Birth*; where saies he, *sure they are very skilful Parsons*, &c. *that can judge this*. *Answ*: 1. Surely, Sir, this is no such *hard* matter, as you would make it. Certainly there are some *maried* (for other *ends*, than *procreation of children*,) which we may *groundedly suppose*, will never have *children*. For, though *our* Women (the *English* being of greater *longevitie*) may *bear children* longer, than the *Spanish* or *French*, (as an ingenious b *Traveller* and Writer ha's *observed*;) *these* ceasing to *bear* about *fourtie*, ours not till about *fiftie*, yet when the woman is *comne* to that *quot* of years, or is *considerably older*, 'tis *fairly judicable* (upon a reason in *nature*, easilie *assignable*,) that (though there be some *rarer cases*, to the *contrarie*,) she will *have no children*, especially *her Lord being old*, *also*. 2. His *insulse*, malicious and *despiteous scoffe*, that follows, we let passe, as resolved μὴ ἐξομοιοῦσθαι. Pray God, my soul may be *bound in the* same *bundle* (*of life*, no doubt!) with the *devout conscientious* users of our (*holy* and *venerable*) *Book*!

b Mr *James Howel's* Instructions for Forreine Travail (*mihi*) p. 214/215.

Of Matrimonie.

To his *next* (which he *mis-figures*, 59th) That *the new-maried persons* (*the same day of their Mariage*) *must receive the Communion*; where saies he, *they that will understand rule or reason for this practise, must go to Rome at least*. *Answ*: 1. *His* c word will be taken before that of *six hundred* of Mr *P*. that said, " To end the publick *solemnitie* of *Mariage*, with receiving the B. *Sacrament*, is a custome so *religious* and so *holy* d, that, if the *Church* of *England*, mind of mingling *spiritual* with *earthly joy*, as also 2 of the *end* of *Matrimonie*, i.e. the enlarging the *number* of the *Saints*, whose *Communion* is most lively represented in the Lord's-S. 3 of the *union* of *Christ* and his *Church*, here, most plainly exhibited.

c Hooker l. 5. § 73. p. 399.

d That the *parties* might be put in

be

"be *blamable* in this *reſpect*, it is not for ſuffering it to be *ſo much*, "but rather for not providing, that it may be *more* put in *ure*. 2. Even the *Laws of Romulus*, ſaies *Dionyſ: Halic:*[a] concerning *Mariage* are, *therefore*, extolled above the *reſt* among the Heathens which were before, in that they eſtabliſhed the uſe of certain *ſpecial ſolemnities*, whereby the *minds* of men were *drawn*, to make the greater *conſcience of Wedlock*, &c. To *like purpoſe*, if there be any thing in *Chriſtian* Religion, *ſtrong* and *effectual*, it is the H. *Sacrament*. 3. In the place cited a little *above*, *Tertullian* ſaies, *Whence ſhall I be able, to declare the felicitie of that Matrimonie, which the Church faſtens, and the Sacrament* b *confirms!* 4. If men's *luxurie* and *brutiſhneſſe* hath made this *Service* (to *holy*, and ſo *behoofeful* (the *Communion* being the great *ſtrengthener* of the *ſoul*,)) to ſeem out of *ſeaſon* at this time (when yet our *Rubrick exacts* it *indiſpenſably*, at the time of *Eſpouſals*) no manner *reaſon* that the *Church* ſhould lay-down her *requiſition* for the *receiving* of the *Sacrament*, unto their *unexpreſſible good*. 5. And now, ſure, the *reaſon* of this *Injunction* is *obvious* and *neere-hand* enough, *neither is it beyond the ſea, that he ſhould ſay, who ſhall go over the ſea for us, that we may underſtand it, and do it* c. 6. *Clandeſtine* Mariages, which he, here, (*rudely*) mentions, we are far enough from *approving*; and, for his *ſcoptical* and falſe charging the Church and Liturgies of *England* therewith (a *wrong* moſt *groſſe*!) we *return* S. *Stephan's*, Κύριε, μὴ στήσῃς d!

a *Antiq. l.* 3.

b *Oblatio. Ergò ad ſacrum quod hic Oblationis nomine intelligit, ſponſus & ſponſa conveniebant, &c. B. Rhenanus in Loc.*

c Deut. 30. 13.

d Acts 7. 60.

To his *next* (Sixtieth,) That *(in Viſ. of the Sick.) it is ſaid, I abſolve thee from all thy ſins, which power*, ſaies he, *God hath not given to any perſon* e. *Anſw:* 1. *Abſolution Chriſt* ſolemnly *ſtated* on the *Prieſt* in his *Diſciples*, by ſeveral acts, *firſt* to S. *Peter*, as the *mouth* of the Apoſtles, Mat: 16. 19. *then* by way of *promiſe* to them altogether, ib. 18: 18. *then* by way of *actual inſtating* it on them, *breathing* that *power*, and the H. *Ghoſt* on them *together*, John 20. 23. and is moſt *diſtinctly named* by Jam. 5. 15. ἀφεθήσεται αὐτῷ, (not, *they ſhall be forgiven*, as if it were ἀφεθήσονται, (for, ἁμαρτίαι, ſins, being a *Fam: plur*: will not *agree* with the *Verb* ἀφεθήσεται, of the *Sing*: *Num.*) and belong'd onely to *Gods act of pardoning* him, but) *impersonally*, *Pardon* or *Abſolution ſhall be given him* f. Apparent, therefore, it is, that God ha's given this *power* to lawfull *Prieſts* or *Miniſters*. 2. For the πᾶς or *Maner*, we *ſay*, it is not by *proper authoritie directly* and *abſolutely*, which belongs onely to *God*,

e See Doctor Boys's Poſtills p. 523. edit. MDCXXIX.

f *abſolvetur eis.*

God a, but *potestate vicariâ*, by a *deputed*, *derivative*, *ministerial*, *stewardly*, *limited* power, so as that it is not *their* work *properly*, but of the H. *Ghost*, who *remitteth sins* by *them*, as his *Stewards* or *Substitutes*, *dispensing* things *according* to the *will* of their *Master*. 3. The *Form* of *words*, in this *affair*, hath sometimes been *Indicative*,

a Isa: 43. 25. Ps: 32. 25. S. Mat: 9. 2, 5, 6. *Aliud est baptizare per ministerium, aliud per potestatem & authoritatem*, S. *Aug.* Θεοῦ γὰρ ἐσμὲν συνεργοί, Rom: 3. 9. See 1 Tim: 1, 4. S. Joh: 17. 20. 1 Thess. 5. 13. their works sake, and 2 Cor. 3. 2, 3.

So in *Retaining* sins, 2 Cor 10. 6. H. Jerem: 1 10. Ezek: 43. 3. (where see our Marg.) Lev. 13. 3. *& alibi*, where we [*pronounce him unclean*,] and v. 6. [*pronounce him clean*,] it is. according to the Hebr: and Gr: *shall cleanse*, *shall pollute him*. See S. Jerome l. 7. Esay c. 23. Lombard: l. 4. Sent: dist. 14. Numb. 6. 23. compared with v. 27.

sometimes *Precative*, sometimes *Declarative*, all which *Modes* of *Absolving* our *Church* useth; the *first* in the *place* now *excepted* to, the *second* at the *Communion* of the H. *Eucharist*, and the *third* at the beginning of *Lit*: who knows, whether, therein, *aiming*, to expresse an *indifferencie*, as-to forms? 4. We *say*, it is done *authoritativè*, by a *commissionated delegated Power committed* to the *Priest* from *God*, *designativè*, and so *ex Officio* that no other *man*, no, nor *Angel* can do it, 2 Cor: 5. 19. *authoritatively*, I say, in this *sense*, as it may *stand* with *declarativè*, just as the *Officer*, whose place it is, *solemly* to make *Proclamation* of the *Royal Pardon*, do's it *authoritatively*, and without *authorization* would not *dare* to do it. And, therefore, our *Exceptioner* may see, it is no such *adventure* (as he would *have* it,) to say, *I absolve thee*. 5. Yet *some* go *higher*, upon the *authoritie* of S. *Chrysostome*'s words, *Hom. V. in Isai:* "*Heaven* "waites and expects the sentence of the *Priest* here on earth; the "*Lord* follows the *servant*, and what the *servant* rightly binds or "looses, &c. that the *Lord* confirms, &c. They cite also S. *Gregorie*, b S. *Aug*: S. *Cyprian* c, &c. And whereas our *Book* hath *three* several *Forms* (as we saw, *above*,) those that maintain this *last* opinion, in this *concern* d, pronounce them, in *sense* and *virtue*, to be the same; "for, as when a *Prince* hath granted a *Commission* to any "servant of his, to *release* out of *Prison* all *Penitent Offenders* whatsoever, it were all *one in effect*, as-to the *Prisoner's discharge*, whether this servant saies, *By virtue of a Commission granted to me, under* "*the Prince's hand and seal, which here I shew, I release this prisoner*: "Or thus, The *Prince*, who hath given me this *Commission*, he "*pardons* you. Or lastly, The *Prince pardon* and *deliver* you; the

c Hom: 26. in Evangelia. *The judgment of man goeth before the judgment of God*, saie the Antients.

d See Rationale, p. 18.

e ib: p. 23, 24.

Prince

"*Prince* standing-by, and *confirming* the word of his servant. a Even "*of old*, there was used in the *Greek* Church as *full a form*, as any "the *Church of England* useth. It's true, it was not *written*, nor "set down in their *Ritual*, but *delivered* from hand to hand, down "to these times, and *constantly* used by them in their *private Ab-* "*solutions*. For, when the *Penitent* came to the *Spiritual man* (so "they called their *Confessour*,) for *Absolution*, intreating him, in "their *vulgar* language, παρακαλῶ νὰ μοῦ συγχωρήσῃς, *I beseech you*, "*Sir, absolve me!* The *Confessor* or *Spiritual* man, if he thought "him *fit* for *pardon*, *answered*, Ἔχω σε συγκεχωρημένον, *I absolve thee.* So that, if our *confession* and *repentance* be *heartie* and *serious*, this *Absolution* is *effectual*, as if *God* from *Heaven* did *pronounce* it. 6. His *Texts* (*levied* to *serve* against this *truth*) are (the *two former*, 2 Cor: 2. 6.--and Gal: 6. 1.) *for* our *assertion*, as speaking of persons under the *Censures*, to be *absolved* by the *Church*, that is, by the *Governors* of it, in an *authoritative* way; by *absolution* freed from *Satan*, to whom he, in the *former place*, was *delivered*, 1 Cor: 5. 5.--*Excommunicate*, put under the *Censures* (so, that satisfies his *third* Scripture.)) And, his *fourth*, Mat. 18. 18. *musters* under us, as is *visible above*, in this *Paragraph*.

a See Id. ib. p. 26, 27. Where, he refers for Instances of *Forms of Absolution*; as ful as any the *Ch. of E.* uses, unto Arcudius *de sacrâ Pœnit:* l. 4. c. 3. & Goar *in Euchol. Græc.* See Dr *Heylin's Respondet Petrus*, on this matter; And his *Theologia Vetterũ.* l. 3. c. 6. p. 458, 459, 460.

To the *next* (Sixty first.) That *the Communion is appointed, to be given, when a man is sick at home, and in the time of Plague, &c. upon special request of the diseased*, at what time *the Minister alone may Communicate with him.* Where saies he, *such a Communion is not warranted by the Word, and cannot but be Popish, both in the end and manner. Answ:* 1. It's warranted by *God's Word*, for the *manner*, S. Mat: 18. 18, 19. *For where two*, &c. *are gathered together in my name, there am I*, &c. *Communion* is, also, 'twixt *few* b. 2. 'Tis not *Popish*, because with *them* (*Papists*,) the businesse is *transacted* solely and *solitarilie* by the *Priest*. 3. The *Council of Trent's Vote eatenùs* is *good Protestancie*, c when it *wishes*, that, *in every Masse, the faithful communicate also in the Sacramental perception of the Eucharist.* 4. Neither can the *end* be *Popish* or *unwarrantable*: for, it expressing the *Churche's* great *care* for the *sick*, that nothing may be wanting, on *her part*, for the saving of *his* or *her* soul, hath the *Authoritie* of the renowned *Nicene* d Synod (*older*, sure, than *Poperie*) in

Rubr: at Priv: Com:

b *Cœterùm non obstat hoc quominùs ægrotus aliquis simul cum domesticis suis, aut certe simul cum Presbyteris & Diaconis communicet. Est n. Communio etiam inter paucos, Grotii Annot. ad Cass de solitariis Missis.* c *See Grot. Animadv. in Animadv. A. Riv. de sol. miss* p. 5. d *Conc: Nic: Can:* 13: *Cod: Univ: Eccl* See Counc: of Aurange c. 3.

theſe words: "To every one that is ready to depart the World, "let the Biſhop after examination impart the H. *Euchariſt*, if he "deſire it, *adding*, that this is the *antient law*, that if any one de- "part this life, he be by no means deprived of the laſt and neceſſa- "rie *viaticum*, *voiage*-food or *proviſion*, which is none other but the H. *Communion*, as is evident. Whereby *appears*, that, of the *Puritan*, and their *Extract's* imputation of *Poperie*, at every turn, we may ſay what the *admirable Hooker* [a] ſaies of *imputation of Papiſt*, and *the breeding of ſuperſtition* (ſo *frequentlie*, but ſo *groundleſſelie* charged;) *They are now become ſuch common gueſts, that no man can think it diſcourteous, to let them go as they come.* To which *anſwers* that of another *moſt excellent Perſonage*; [b] *Superſtition is a ſtrange Ubiquitarie, readie to fly and affix it ſelf to any thing, they will have it.* And, that it is, no way, (what yet he *pretends*) *contrarie to the nature of a Communion*, appears as *evident*. 5. It's *falſe* (what he *ſaies*,) that *the Miniſter is* tyed *to go*; it is (in the *Rubr:*) *may*, not *muſt*, and, that, *upon requeſt*. 6. It's *untrue* (what he *pretends*, too) that *this is contrarie to* 1 *Cor:* 10, 11. which *equallie diſcharges* all *care* of *Viſitation* of *any* ſick, by *any* perſons. 7. The Prieſt is not to go, unleſſe he find himſelf *bound in conſcience*, or can *ſecure* himſelf from *infection*. 8. 'Tis no way *contrarie* (another of his *pure pretences*) *to the Rubr: in the end of Pub: Com:* that requires *greater numbers* in *other* caſes, which can't be done in *this*, and, therefore, is not required, here. And, now, after all this *goodly exception*, we may cry:

[a] L. 5. § 71. p. 379.

[b] View of Direct: Sect: 39. p. 36, 37.

[c] *Lucilius.* [c] *Pergula Pictorum, veri nihil, omnia falſa.*

To his *next* (Sixty ſecond,) *Appointing ſinging at Burials, which*, ſaies he, *is contrarie to Jam:* 5. 13. *Anſw:* 1. Singing is as *ſeaſonable* in *grief*, as in *joy*, in as much as it, admirably expreſſes, or *repreſents* the *turns* and *varieties* of all *paſſions*, whereto the mind is ſubject. And, our own *experience* prompts us, that, at ſome *melodie* we are more *inclined* to *heavineſſe* and *ſorrow*. 2. We ſing, even *here*, upon the *ſcore*, and out of the *affection*, *of joy*, and *triumph*, in conſideration of a *beatified Reſurrection* from the *ſqualors* and *diſhoneſties* of the *grave*, *I am the Reſurrection and the Life* (ſome of the words we *ſing*.) So that it is a *holy inſultation* over death; *O Death, where is thy ſting*, [d], &c. And, therefore, *thanks be to God, who giveth us this victorie* [e], &c. 3. S. *Chryſoſtome* repreſents [f] this, to be the *uſage* of *his* times, when he mentions *bright torches* as of *Cham-*

[d] 1 Cor: 15. 55. [e] v. 57. [f] Hom: 14. in Heb:

pions,

pions, and *Hymnes of glorification, all which*, saith he, *are expreſſions of Joy, whereby in a ſacred valour we laugh at death, whereas*, continues he, *if we be dejected and* à la mort (as they say) *we calumniate and put a diſreputation on the death of Chriſt, whereby he hath vanquiſhed death*[a]. 4. I would ask, Whether *David*, in time of *ſorrow*, never compoſed one of his holy *Odes*, and then played it to his *Harp*? 5. Among the *Jews* and *Heathens* their *Ceremonies* of *Burials*, theſe two there were, to *augment grief*, *firſt Minſtrels*, who, with their *ſad tunes*, inclined the *affections* of the *people* to *mourning* (which *aſſerts* what I ſaid *firſt*, on this matter,) with *pipes* [b] and *trumpets*: *ſecondlie*, *women* [c] hired, to ſing at *Burials*, for the ſame *purpoſe*, P. Jerem: 9. 17. S. Mat: 9. 23. 6. To the *place* of S. *James*; We ſing not, as we are *afflicted*, but as we are *merrie*, upon the *ſtock* or account above-ſaid; and, thus, by our *Prayers*, and *ſinging of Thankſgivings*, in a time of *complicated joy* and *ſorrow*, we perfectly *fulfil* the H. Apoſtle's *Precept*.

[a] See S. Jerome Ep. 30. *ad Ocean. de Fabiolâ.* See alſo Dionyſ: *Eccl: Hier. c.* 7. *par.* 1. mentioning Hymns of gratulation to God, upon this occaſion.

[b] *Majoris ætatis funera ad* tubas *proferre ſolebant: minoris v. ætatis ad* tibias, *Servius in Æneid. l.* v. *Tibia cui ſuetum teneras deducere Manes. Lege Phrygum mæſtâ*——Statius, Thebaid: l. 6. v. 121. [c] Called *præficæ*; *quaſi in hoc ipſum præfectæ.* See *Godwin's* Jewiſh Antiq. l. 6. c. 5, p. 311, 212.

To his *next* (Sixty third,) That (at *Burials*) we ſay, *The ſoul of our dear Brother here departed, of everie one buried*, adding, that *they have a large faith, that can believe, that all they burie are ſuch*. *Anſw*: 1. Yes, becauſe ſome are *dear Siſters*. 2. Why do's he not mention that *terrible Mormo* and *rock of offence* [*in ſure and certain hope of reſurrection to eternal life*,] ſaid over every one, that is *interred*? Which if he *had*, then 3. we would *ſay*, that ſuch words are the *voice* and *cenſure* of *hope*, and *charitie*, not of *certaintie* and *confidence*, in as much as it belongs not to us, but to our B. *Lord*, in the *laſt judgment*, to *diſtinguiſh* the *Goats from the Sheep* [d]. A *charitable over-weening* is, certainly, better, than a *cenſorious*, ſtark, rigid *uncharitableneſſe* [e]. 4. A *wicked* man may be called *dear* to us, *as ſuch*, though not in a *Chriſtian conſideration* (and yet, even in *ſuch a conſideration*, by virtue of the *common* Band of *Chriſtianitie*, they

[d] S. Mat. 25. 32.

[e] See Biſhop *Hall's* Apologie againſt Brownists.

Sect. 44. p. 568. Go and learn how much better it is, to call them our Brothers, which are not, in harmleſſe over-weening and over-hoping of charitie, than to call them no Brothers which are, in a proud and cenſorious uncharitableneſſe;

ought to be (somewhat) *dear* to us;) and a *Brother* he may be called, as well as *they* are called *Saints*, (and the *appellation* is very *usual* in *Scripture*,) that are such *but in profession.* 5. The Church *designed* and *hop'd* (and accordingly, *incomparably* provided) as otherwise, so by a vigorous execution of Discipline, Excommunication, &c. (And *note*, that 'tis onely such a *certainty*, as hope admits of,) to make all her Members *holy*, and then these words were very *apposite*; and when her *Children degenerate*, it may (I humbly, and under correction, suppose) not be *unlawful*, to leave out the [*dear*,] and [*eternal life.*] 6. Notwithstanding his *scoffs*, we shal be ready, to *count* him, and his fellows *Brethren*, semblably as the *Catholicks* did the *Donatists*, equally *enraged* against *them*, their *Worship*, their *Churches*, as these are against *ours.*

To his Sixty fourth, *Our Reading and Praying over the dead, without any Command or Example in Scripture.* *Answ:* 1. 'Tis well, 'tis not praying *for* the dead, or *to* the dead, the *sottish* imputations of *non-sense*-malice, so clearly confuted by the *Prayers*, then, used. 2. So long as the *contrarie* is not *prescribed* or *commanded*, (as for *example*, *that*, if it be *good*, must be resolved into *command*,) we are very *safe*, as ha's been, *abundantly*, made good, *above.* 3. How if we want not the *example* of the *Jewish* and *Christian* Church, in this matter? For, though it be not *recorded* in *Scripture*, there *might* be such things; for, *while the World stands*, (saies *Hooker* a) *they shall never be able, to prove that all things, which either the one or the other* (*Jewish* or *Christian* Church) *did use at Burials, are set down in holy Scripture, which doth not any where, of purpose, deliver the whole manner or form thereof, but toucheth sometime one thing, and sometime another, which was in use, as special occasions require any of them, to be either mentioned, or insinuated.* 4. Were it *so* as is *pretended*, we *demand*, hath *Christ* so deprived his *Church* of judgement, that what *Rites* or *Orders* soever the *latter Ages* thereof have *devised*, they must, needsly, be *inconvenient*? 5. It's *probable*, b that the *Antient* Jews had, *heretofore*, (in regard the *Modern* ones have, *now*) a *Form* of *Funeral-Prayers*, not *borrowed* (we may be sure) of the (*hated*) *Christians.* 6. It is Mr *Hooker*'s *complaint* c, in this *instance*, "That, in these miserable daies, under the colour of remo-"ving *superstitious* abuses, the most *effectual means*, both to *testifie* "and *strengthen* true Religion, are *plucked at*, and, in some places, "even *pulled up*, by the very *roots.*

a Eccles. Pol. l. 5. Sect. 75. p. 403. (See him, also, l. 3. Sect. 7. p. 95.)

b Id. ib.

c ib.

To

To his Sixty fifth, That *in Churching of Women, we applie Pſ: 121. to the Woman, which is meant of the Church of God. Anſw:* 1. The *Pſalm* was *penned* [a] (and, accordingly, is *mean't*,) concerning the time, wherein there was *War* with *Abſalom.* 2. Why not thus *applyable*, as well as what was ſaid to *Joſhua* [b] in particular, ſhould be applied to *every faithful Chriſtian*, Hebr: 13. 5. *For he hath ſaid, I will never leave thee*, &c. ? 3. Why not as well as the *Pſalms* of *David* and *Aſaph* applied to *Hezekiah*'s time, and the *Churches* caſe *then*, 2 Chron: 29. 30. though the *occaſions* of both *ſtates* were not the *ſame*, and accordingly the *expreſſions* not (all) *equally ſutable* and *proper* ? 4. By this uſe of the *Pſalm*, at this time, is not *intended*, to *perſuade*, that it was *penned* for this *occaſion*; but becauſe it (at the *beginning*) tells the *Woman*, that *all her help comes from God*, &c. the *body*, alſo, thereof being very *pertinent* and fit, as is made *apparent*, in the *Rationale* [c], in *Churching of Women*. 4. If the *Churching of Women* be queſtioned by any (as by this *Author*, I do, here, find, it is; being, alſo, (in *good time*, no doubt !) left out in the *Directorie*;) the Reader is *heartily* refer'd to a moſt *ſatisfactorie* and moſt *excellent Diſcourſe* of it, in the *View of the New Directorie* [d]. 6. And, yet hear, in this matter, the *meek Hooker*: [e] It's but the "*overflowing of the gall*, which cauſeth the *Womans abſence* from the "*Church* during her time of *lying-in*, to be *traduced* and interpre- "ted, as though ſhe were ſo long judged *unholy*, and were thereby "*ſhut-out* or *ſequeſtred* from the *Houſe of God*, according to the "antient *Levitical Law*. Whereas the very *Canon* [f] it ſelf doth not "*ſo hold*, but *directly* profeſſeth the *contrarie*—— although her *ab-* "*ſtaining* from publick *Aſſemblies*, and her abode in ſeparation, for "the *time*, be moſt *convenient*. But the *Old* and *New Diſciplinarians* will needs ſet up *Scholes of Ingratitude*.

a See Grotius Pſ. 121.

b Joſh: 1. 5.

c p. 358.

d Sect. 43. p. 39, 40, 41.

e L. 5. Sect. 74. p. 400, 401.

f Diſt. 5. c. *Hæc quæ in lege, &c. Nunc autem ſtatim poſt partum Eccleſiam ingredi non prohibetur.* Leo *Conſtit.* x. *Quod profectò non tam propter muliebrem immunditiem, &c.* Where ſee two or three excellent *Reaſons* of this *Abſtention*.

To his Sixty ſixth, That *the Woman is enjoyned, to offer her accuſtomed Offering*. Where ſaies he, *Is not this, to bring them back to the Law of Moſes ? Lev.* 12. *Anſw.* 1. I have already *accounted* for *Offerings*, and proved them *Chriſtian* and *lawful*. 2. Not *every* that ſome may become due by Law or Cuſtome, ſee the learned *Editor* of Biſhop *Andrewes* on the Commandements, Add. 28. p. 308. Concerning Oblations,

imita-

imitation of *Ceremonies* and *Uſages* among the *Jews* is *now unlawful*, but, contrariwiſe, many of the *Jewiſh Ceremonies* were *imitated* by *Chriſt* himſelf, under the *Goſpel*, as the *above*-ſaid *excellent* Doctor a ha's *abundantly* ſhewed, in the place *afore*-cited, out of that *excellent Proteſtant Paulus Fagius*'s Notes on the *Targum*. 3. When we come to *give thanks* for ſome *extraordinarie bleſſing* received, then 'tis requiſite, and *reaſonable*, that, not onely in *word*, but in *deed*, alſo, we ſhould *thank* God, by *bringing a Preſent* to him, as is required, in Pſ. 76. 11. 4. To his *reproach* of *leading captive ſilly Women*, if he be not *conſcious* to whom it belongs, let it even *vaniſh*, as no *concernment* of *ours*.

a In his IVth *Quære.*

To his Sixty ſeventh *Item*: *The mention and approbation of Lent and Penance*, where he ſaies, that *theſe words are as honey*, &c. *to the Papiſts, and that it was not ſo from the beginning*. *Anſw*: 1. Our *Lent* imports no more, than a *Spring-Faſt* (*Lent*, in the *Saxon*, being *Spring*) and the *Jews* (the People of God) had (herein a *fair precedent* for us) their publick, *ſet*, *anniverſarie Faſts*, as the *great Day of Expiation* b, &c. inſtituted by *God*, and ſome inſtituted by *men* (yet, *conſtantly*, obſerved,) as the *four* mentioned in Zech: 8. 19. and *Chriſt*'s *Diſciples* were to *faſt* c, when he was *taken from them*, that is, ever ſince his *Aſſcenſion*, &c. ſo that, (without *need*, to adde *many* other *moſt obvious* indiſputably *ſatisfactorie* proofs) *Faſting* in general, nor *ſet* * publick *annually-recurrent Faſts* cannot fall under a *juſt reproof*. 2. *As* this will conclude our *Lenten-Faſt* lawful, *ſo that*, will appear, farther, ſo to be, by the *occaſion* of it, which was the *imitation* (ſo far as we *can reach* d) of *Chriſt's example of fourty Daies abſtinence* e. Whereupon ſaith §. *Jerome* f, *We faſt one fourty daies, in a fit or convenient time, according to the Tradition of the Apoſtles*. To him accords S. *Epiphanius*, in making it an *Apoſtolical Tradition*. And, for the *Practice* of it, S. *Baſil* g may be *ſpokesman* for all the *Antients*, where he ſaies, that *there was no Age, nor Place but knew it, and obſerved it* h. 3. For the *Penance* our Church men-

b Levit. 23. Iſ. 58. Jer. 36. 6.

c See S. Mar. 9. 14, 15. S. Mar. 2. 18, 19, 20. S. Luk. 5. 33, 34. 35.

*See Luke 2. 36. 38. Acts 10. & 13.

d That we might, as far as we are able, conform to Chriſt's practice, and ſuffer with him, here, that we may reigne with him, hereafter, S. *Aug.* Ep. cxix.

e S. Mat. 4. 2.

§ Ep. 54. ad Marcellam.

g Hom. 2. *Je junio.*

h See, in Doctor Fearley's *Handmaid to Devotion*, Of the Lent-Faſt, in *Lent's Devotion*, a p. 588 ad p. 619. and p. 617, 618. 619. in *Anſw.* to *Queſt.* IVth is ſhewed, how *our Lent-Faſt* differs from the *Popiſh*.

See alſo Doctor Field of the Church l. 3. c. 19. p. 106, 107. and the ὁ ανυπέρθλητος Dr *Gunning* in his moſt full and irrefragable Tract on this ſubject.

tions,

tions, 'tis that of the *Primitive Church*, (not of the *Romish*,) which had *her Penance*, *as well* as the *Popish*, though not the *same*: whereupon, it is, most *ignorantlie* (to say the *best*,) done of our *Author*, from *Penance* (in the *general*) *common* to *both Churches*, to make, as if we *concluded* their Church, to be the *Primitive*. 4. The *Primitive Pennance* was *sackcloth*, *ashes*, *humicubations* or lying on the ground, &c. which have *authoritie* from the *Scripture*, and the *Churche's Practice* of *old*. We have the *Example* of H. *David* for it [a]: *And David* (saies the H. Text) *fasted*, *and went in*, *and lay all night upon the earth*. On which words, saies *Grotius* [b], "Fasting, "lying upon the ground [c], squalor [d], lying apart from the Wife, "vile garments, weepings are the *aliments* of Prayer, which *all* "David, here, used, as appears in this v. & 20, 21, 24. See Isai: 58. 5. of the daies of כפרים: *Is it such a fast as I have chosen? to afflict his soul for a day* [e] (that is, a little time) *to bow down his head as a bull-rush*, *and to spread sack-cloth and ashes under him?* all which are mentioned as the *usual Rites* of *Penitents*. To, the same purpose we have, also, in the *N. Testament*, 2 Cor: 7. 11. a mention of the *denial* of themselves *lawful liberties*, by way of *Pennance*, for their *inordinacies*, when some had the *Censures* of the *Church* inflicted on them, — ἀλλ' ἐκδίκησιν; *yea*, *what revenge?* What the *Practice* of the *best* daies of Christ's *Church* was, in this *concern*, appears very clearly by S. *Epiphanius* against the *Heretick Aërius* [f]. 5. By all this it is *more* than *manifest* (in *spight* of his *contrarie avouchment*,) that, *ab origine fuit itá*, it *was* so from the *beginning*.

a 1 Sam. 12. 16.
b in *Loc.*
c χαμευνίαι.
d *illuvies.*
e As 'tis in *Marg.* Per diem *significat exiguo tẽpore*, *quid sit se affligere explicant sequentia*, *Grot.* in Loc.
f *Hæres.* 75. Concerning the service and long *Penances* of the *Primitive Church*, see *Grot. Discuss.* where he shews, how much otherwise (i. e. how tenderly) the *Calvinizers* deal with notorious offenders, than the *Antient Ch. did.*

To his Sixty eighth, That *our Book saies*, *That* (*Godly*) *Discipline is much to be wished for*; where saies he, *is not that to wish Penance and Poperie?* *Answ.* 1. If it be a *Godly Discipline*, *it deserves* to be *wished* for; and, that it is *not*, as he *ha's* not, so *he* (nor *those* of his *combination*, in these matters) *shall* ne're be *able*, to *prove* or *evict*. 2. We wish for the *Primitive Penance* [g]. Which 3. is *ill joyned* with *Poperie*. 4. As to the word, *Penance*, it is of *it self* a *good word*, the very *same* with *penitence* (whence 'tis *corrupted* or *contracted*.) 5. The *place* in Mat: 3. 8. is (*verbatim*) thus *translated*: [h] *Do* (or make) *therefore fruits worthy of repentance*, *penitence*, *or penance*. The old *Latine Translation*, (which is *elder* than *Poperie*, and &c.

g See *Hooker* l. 5. § 71. p. 154.
*Ποιήσατε οὖν καρπούς,

and ha's the *approbation* of many *excellent Proteſtants* a) uſes *pœnitentia*, not *reſipiſcentia*, to *tranſlate* μετάνοια; & μετανοεῖτε, it *tranſlates*, *agite pœnitentiam* and that is the *phraſe* of *Ancient Church-Writers*. 7. In that *Office* or *Serviee* (whereout the *Exception* is made,) the word, *repentance*, is *three* times uſed, *once* more than, *pennance*. 8. When he *excepts* (in *Marg:*) here, to the *Curſes* (in the *Commination*) out of Deut: 27. as being *no part of the publick Worſhip, to be performed by the Prieſts, but onely done on Mount Ebal by four of the Tribes onely, and* (concluding,) *therefore, not fit for the Goſpel-daies. Anſw:* 1. A *Rite* ſupported with ſuch a *Pattern* or *Precedent* do's not, ſure, *deſerve* to be *condemned*. 2. 'Tis *anſwered*, that the place is a *Type* of the *Day of Judgment*; that, *as* all the People were to ſay, *Amen*, at their *entrance* into the *Earthly Canaan*) to the *Curſes* denounced againſt the *wicked*; *ſo* all the *Saints*, at their *entrance* into the *Heavenly Canaan*, are to ſay, *Amen*, that is, to *approve* of the *condemnation* of them b. 3. To avoid which *condemnation, hereafter*, it *imports* us, to *condemne* our ſelves, *here*. That, therefore, men may *ſo* do, may be brought to *humiliation, contrition, ſelf-condemnation*, and *exſecration* of their ſins, is this (*powerful*) c *means* of moving ſinners to *repentance* (being *denunciations* againſt particular *ſins* under the *Law*, *atteſted* by the *People* with an *Amen* of *acknowledgment*, onely that every ſuch *offender* is by the *Law curſed*, and which, without their *acknowledgment* will be *true* to all *irrepentants* (and therefore, nothing of *curſing* or imprecating, as *ignorant* men, but *tender* over their *ſins*, conceit,)) *inordered* by the *Liturgie*, as an *awakener* of *ſuch* and all *others*, out of their *ſecuritie*, and to *hazen* them to *make out* to the putting in *practice* all *Chriſtian means* of *repentance*, &c. 4. After this, we may *dare* to *demand*, why this ſhould not be *exemplarie* to the times of the *Goſpel*, which is both a *Law* d, and has moſt *formidable curſes* to all unreformed *pertinacious*

a See *John Boys* of *Ely*, *Vet. Interp. cum Bezâ--- collat:* publiſhed by Mr *Sandcroft*: & *P. Fagius Præf. in Verſ. Chald. in Pentat.* & Dr *Walton*'s Pref. to his *Introd: ad Lect. ling. Orient.* p. 80. 81. where he cites *Beza*, *de Dieu*, *Caſaubon*, *Grotius* commending this *Tranſlation*.

b See Dr *Savage*'s Reaſons ſhewing no neceſſity of Refotmation.

c Is not that her (the *Ch. of England's*) *Exhortation* (in the *Commination*) beginning at [*Now ſeeing that all they be accurſed*, &c.] ſo divine a *delivery*, as the like in brief can ſcarce be ſhewed in the writings of any *Church*, or of any *Writer*? Is it not worthy to be moſt often read of every man, woman and child? &c. *And a little above*; Doth ſhe not in a moſt wonderful divine manner declare as it were the ſumme of the everlaſting doctrine of Jeſus Chriſt (in that *Exhort.*?) *Edm. Reeve's Chriſtian Dovinitie*, &c. c. 61. p 177.

d *Chriſtus non tantum ut Redemptor, cui omnes fidant, ſed ut legiſlator cui obediant, Conc. Trid. Seſſ. VI. can.* 21.

The *Chriſtian Religion* was called in the beſt times of it, *Chriſtiana lex*; and the *Biſhops*, *Chriſtianæ legis Epiſcopi*. And, all the antient *Fathers* liked the term well; and took it upon them, Biſhop *Andrews*, Serm. XVII on Nativ. on Pſ. 2. 7. p. 162.

cious

cious sinners! 4. They were the [a] *Priests the Levites* (as appears, v. 14.) that were the *onely* men, who were designed, to *curse*. And, the ordinarie *denunciation* of *Curses*, in time to come, was charged (as a *Service*, especially *incumbent* on them) upon the *Levites alone*, of all men.

[a] Deut. 27. 14. *the Levites*]that is, some of the Priests, the Levites, Josh. 8. 33 their Office was to teach *Jacob* God's *judgment*, *and Israel* his *Law*, Deut. 33. 10. and as the solemn blessing was by the Levites usually, Deut. 10. 8. so here the curses were by them pronounced to the people, Ainsworth in *Loc.*

To his Sixty ninth, *The having of two pieces of Latine in one of* (*the last*) *Prayers after the Communion-Book. Answ:* 1. How knows he, that this *Prayer* was made for the *ignorant*? and, sure, for the *knowing*, 'tis as *lawful* to pray in *Latine* or *Greek*, as in *English*. 2. These *Latines* are *Englished*, and, so, are as *lawful* to be said, as *Abba*, *Father*; and, so, also, even the *ignorant may pray them with understanding* (of the sense;) and, so, again, not *contrarie to* his *Text* [b]. 3. There's nothing like *Papistry*, in the whole *Prayer*, and therefore 'tis horrible *uncharitableneſſe*, for *using* two or three (very *Evangelical*) words of an *innocent common Language*, to *infer*, that the *user died with the Faith of Papists in his heart*. Ἐπιλύσεις τοῦ Κυ- [c] 4. When, upon the *Title* of the *Prayer* [*A Prayer to be said*, &c.] he hi's this *Observe* [*mark*, *not prayed*,] the man, sure, is *owner* of the Poet's [d] λευκαὶ φρένες, to make such a very *silly Exception*, which *lies* equally *against Scripture* it self: *When ye pray*, *say* [e].

[b] 1 Cor. 14.

[c] S. Jude v. 10 d Pindar.

[e] S. Luk. 11. 2 See S. Mat. 26. 39, 42, 44 S. Mar. 4. 39. Luk. 22. 42.

To his *last*, That *that piece of the Litanie* (*which was in K. Edw: IV's Liturgies*, [f] *viz. From the Tyrannie of the Bishop of Rome, and all his detestable enormities, good Lord deliver us*! *is left-out in ours. Answ:* 1. It was so in *Q. Elizabeths* time also, and so, no *Innovation* or *Popery* chargable on the Renowned *William Laud*, L. A. B. C. or the (so *by-named*) *Canterburians*, as was the *cry* of Mr *Burton* and his ὁμόψηφοι & ὁμόψυχοι. 2. It was *left out*, upon *conceit* or *belief*, that it was (as, *sure*, it was,) a very great *scandal* and *offence* to all those in *England*, affected to the *Church of Rome*, who are as apt, to *take offence*, *now* as *then*; and as much *consideration* is to be had of them, *now*, as *then*; *scandal* being, ever, to be *avoided*, as much as may be, and the matter being of no greater *moment*, than this (*reallie*) is of. Therefore 3. as it was done, *then*, of a *good intent*, so no man, at *that* time, was found, to *quarel* the doing of it, as our *Author*, after

[f] 1st & 2d 8a in the Litur. so K. H. 8's time; See *A. B. Laud's* Speech, in Star-Chamber p. 35.

after Mr *Burton* a, now, do's. 4. The *Queen* or *King* and Her or His *Metropolitan*, have power, to make *ſuch alterations* as theſe, as is (I ſuppoſe) proved, *above*. 5. And, ſo, his *malicious Queſtion* is ſatisfied, *Whether it was liking to, fear of, or compliance with, the Pope?* Neither ſo, nor ſo, nor ſo. 6. For his *impertinent Sarcaſme*, I ſay, as S. *Cyprian* did, b upon ſome ſuch occaſion, *Non oportet me paria cum illo facere.*

a See Dr *Heylin's* Anſwer to Mr *Burton*, c. 7. p. 158.

b L. 3. Ep. 3.

And, thus, I have done with his *former* Undertaking, and (*clearly*) ſhewed how *weak* and *worthleſſe* it is. We, now, *remove* our *Pen* to the *next*.

THE

THE DEFENCE OF EPISCOPACY.

WHat *remains* of his *Pamphlet* is about *Bishops*, against whom, his

First *Argument* (in *summe*) is this: *Because it is absolutely forbidden by Christ and S. Peter, that any Minister* (*extraordinarie or ordinarie*) *should exercise Lordship.*

His *Proofs* are out of Matth: 20. 25. Luke 22. 25. 1 Pet: 5. 1, 3.

Answ: 1. I denie his *Consequence*, that is, I denie, that, because S. *Peter* forbids the *Clergie* κατακυριεύειν; *therefore*, there must be no *Bishops*, or no Bishops *honoured* with the *Title of Lords* *. For, 2. that *Greek* word concerns not *either* of these matters: *importing* onely the *Practice* of the *Heathen* rulers, *Kings* or *Emperours*, *Procuratours* or other (secular) *Governours* over them, who used their *power*, in order to their *own profit* and *greatnesse* (as in H. Neh. 5. 15. where the word, ἐξουσιάζειν, is used of those *Governours*, there mentioned,) acted as κύριοι, *masters* of their *People*, and, that, not

* As he said well, Because they themselves are usually styled *Masters*, are they therefore, the *Masters* of their Church? Bishop *Hall's Episcopacy by Divine Right*, Part second, p. 175

onely by *dominion* over their *persons*, but over their *estates* too, so far as to *maintain* all their *state*, *splendor* and *greatnesse* belonging to them, out of the *People's Purses*, by way of *tributes* and *taxes* and the like; all the *pomp* and *expenses* of their *Families* and *Courts* being *fetched* out of their *Subjects Purses* and *persons*, (which *Samuel* told the *Israelites*, would be the *maner* of their *King*, if they would have one, 1 Sam. 8. 11.) Now, when *Ecclesiastical Rulers* make use and advantage of Ecclesiastical power forcibly to squeeze gain out of men, over and *above* the portion, which is *allotted* by the *Church* to their *maintenance*, they fall under this *charge* of κατακυριεύειν & ἐξουσιάζειν, not *otherwise*. Surely, *Bishops* and *Lord-Bishops* may *be*, and be very *guiltlesse* of this *practice*, as (*actually*) many (God be thanked!) of *ours were*. 3. Some *answer* (not much *differentlie* from what I have, but *now*,) That κατακυριεύειν signifies tyrannical [a] governing or dominion (the *Preposition*, κατὰ, being, *commonly*, taken in the *worst* sense, as in *Catachrésis*, *Catabaptistæ*, *Cataphryges*:) accordingly, (though to *rule tyrannically*, *abusing power* [b], be, here, *forbidden*,) a *paternal*, *moderate*, *lawful* power, such as of *good Bishops*, is not under *interdict*, here. 4. The word, ἐνεργέται, in the place (by him cited) of S. Luke, being in the *Geneva-Translation*, MDLXIX. turned, *gracious Lords*, (though it signifies, *benefactours* [c], and the words should run: *Their Princes called benefactors exercise authoritie over them.*) was wont to be *made* an *Argument* against the *Title* of *Lord-Bishops*, together with the style [*his* or *your Grace*;] but, now, it's *fairly laid asleep*, and so (*should* κατακυριεύουσι, κατεξουσιάζουσι, & ἐξουσιάζουσι, as *urged* against the *due power*, or *function* of *Bishops*. For, 5. (besides what ha's been, already, said, to *strip* this *Reason* of all *armour of proof*,) 'twill equally *militate* against the *Lords Temporal*, as against the *Bishops* (the *Lords Spiritual*;) for, neither should *those* be like *the Lords of the Gentiles*, in the fore-mentioned *regards*.

Primatus, in quis damnatur verbo Dei, Mat: 16. Lu. 22. Jo. 9. Imò non primatus, sed ambito & tyrannis, D. *Paræus Epist.* 1614. to Hungaria Churches.

a Κατεξουσιάζειν *non est simpliciter habere potestatē, sed potestate uti tyrannicè adversus subditos, & sicuti explicat Theophylactus*, ἐξουσιαστικῶς καὶ τυραννικῶς προσφέρεσθαι, *Casau.* in S. Luk. 10. 42: p. 423.

b If any shall come in with that ignorant mistake, that this is to *Lord it over God's heritage*—they must know that it is not the bearing the *Title*, or the having answerable *Revenue*, that is guilty of such usurpation, but the arrogating a power over men's conscience, which the *Papal Consistorie* do's. *Episcopacy and Presbyterie considered*, &c. by Dr *H. Fern*, p. 10. Whereby is satisfied what Sr *Ed: Deering* ha's, Speech, p. 24, &c.

c Ἔτι δὲ ἀπὸ ἐνεργεσίας καθέστασαν τοὺς βασιλεῖς, *Aristot*: Pol. l. 3.

Inter multa quæ fidei nocent hoc non minimum est, quod versionem quisque attemperat ad suas sententias: &c.

Sua cuique Deus fit dira cupido. *Hoc v. annon est idola collere? imò semet collocare in templo Dei? si libeat illum locum sumere κατ' ἀλλογορίαν; Grotii Animadv. in Animadv. A. Rev. p. 12.*

But,

But, we ſhall *Retort* his *Argument*, from the very next *verſes*, in the two *Evangeliſts*, to thoſe *cited*: *He that is greateſt among you, let him be your miniſter*, or *as the yonger*, (as *that* ſignifies *Officer*;) thus:

"If there muſt be *one greateſt* among the *many Miniſters*, *one* "that ſhould be a (*continuing*) *Miniſter* or *ſervant to* them, *or* for "them, *one* that *ſerves*, *relieves*, *provides*-for 'em (the *Office*, di- "rectly, of a *Governour*;) *then* there is to be an *Imparitie* among "them, which is *contrarie* to the *Presbyterian* or *Sectarian Equa-* "*litie*.

"But, *ſo* and *ſuch* there *ought* to be.

"*Therefore*, there muſt be a *ſtanding Inequality* or *Superioritie* in "*authoritie*, power and *juriſdiction* (and not onely in *dignitie*.)

Again: "If our B. Lord had *mean't*, to forbid all *Prieſtly Ju-* "*riſdiction* of this nature, he would have ſaid (where 'twas *natural*, "and *needful*, to *ſay* ſo:) I will have no *Powers*, *Degrees*, and *Ranks* "among you, one *above* and *over* another or others, as now between "the *High Prieſt*, inferiour *Prieſts* and *Levites*.

Another *Argument* may be fetch't from S. Mat. 28. v. & S. Luk. 27. v. by the com-

pariſon there: As you have me for an example, whom though you juſtly and truly call *Lord* and *Maſter* (for ſo I am,) yet I am among you as he that *ſerveth*. Albeit that all the LXX. had the power immediately from Chriſt, yet it is as evident, that our Saviour made a clear difference between the XII. *Apoſtles*, and the reſt of the *Diſciples*, which is ſet down by three of the Evangeliſts, whereof S. Mark calls it an *Ordination*, c. 3. 15. and S. Luke ſaies *of them he choſe* 12. c. 6. 13. &c. His Majeſties third Paper to the Miniſters at *Newport*, p. 343. *Conſider* the mention of 12. thrones, not 70. Mat. 19. 28. *Conſider* the ſtyle (by an Article of *eminence*,) ὁι δώδεκα, *the twelve*, as *Patriarchs* of the Church. *Conſider* that *Joſeph Juſtus* choſen *Biſhop*, Acts 1. 23. was one of the *ſeventy*; Dorotheus in *Synopſi*.

"But, He *forbids* no ſuch matter, &c. (onely *interdicts* ſuch "*inſlaving* dominion, and *domineering* rule, as the *Lords of the Gen-* "*tiles*, &c.) "*Therefore*, &c.

And, ſo, his *places* of H. *Text* are far enough from affording an *Argument*, like *David's ſtone* (as he ſaies and *boaſts*,) *to knock the Goliah of Epiſcopacy on the fore-head*; if it be *ſuch*, it will *rebound* and (mortally) *wound* him, and his *lewd canſe*, and lay it *a-bleeding*, yea, *dead*, for ever. To his

Second *Argument* (ſummarily) this: *Becauſe to put one Biſhop over diverſe particular Churches, is directly contrarie to what the Spirit of God hath appointed, and therefore muſt needs be unlawful.*

His

His *Proof*: *Because the H. Ghost hath appointed several Bishops in one particular Church*, which he *confirms* from Acts 20.28. 1 Phil. 1. 1.

Answ: 1. We *denie* the *Minor* (if this *lie* as a *Categorical Syllogisme*,) and *say*, that there is no *validitie* in his *Proofs*. The *Elders of Ephesus* mentioned, Acts 20. 28. were *Bishops* in the *restrained Ecclesiastical* sense, as *distinct from*, and *above* Presbyters, in the *modern* notion of it, (*Bishops*, either of the *Asian Church* of that *whole Region*, or *at least* of the *Ephesian Province*.) A most *credible* person a living *neer* those times, being an *Auditour* of S. *Polycarp* the *first Bishop* of *Smyrna*, not *contradicted* by any *contemporarie*, yeelds a very *competent authoritie* to *prove* this, when 'tis his *testimonie* of these *Ephesine Elders*; that they were the *Bishops* of *all Asia* *, called together from *Ephesus* *, and the rest of the neerest *Cities adjoyning* it. And 'tis a *Maxime* of the *Greek Scholiast* on 1. S. *Peter* 1. 5. "The Book of the *Acts* used to call the *Bishops*, *Elders* b. But, because these *Authorities* will be of no *value* with my *Author*, 2. We'l see what *Proof* of our *Assertion*, *Scripture* yeelds, and, *first*, (of this kind) occurs, S. Paul's *Addresse* to them, in this *style*, v. 18. *Ye know from the first day I came into Asia, after what manner I have been with you at all seasons*; which is an *addresse* to the *Elders of Asia, indefinitely*. Again, *secondly*, we produce those words, v. 25. *And now behold, I know that ye all, among whom I have gone preaching*, &c. which *evidently* addresses the speech, not onely to the *Inhabitants*, or the (*pretendable*) *Elders* of *one City*, but to *all* those (as many as were *then* present,) *among whom he had gone preaching the* faith of Christ c; and not onely to those of *Ephesus*. For *Proof* of this *last*, see Acts 19.21. And v. 2. (*expresse* places.) *Thirdly*, there's no *reason* to imagine, that S. *Paul*, taking his *solemn last leave* of them, v. 38. should not so much *consider* them, as to *call for*, or *desire to see*, any of the rest of his *Sons*, the *Governours* of the *inferiour* Churches, to whom he had committed that *numerous* flock, now so *universally* in danger of *Wolves* d. 3. To his *other* place, Phil. 1. 1. mentioning onely *Bishops and Deacons* and *consequently* (as they *interpret*) *Presbyters* (in the *Modern* Notion) and *Deacons*, and no *Bishop*; we *say*, 1 *some* take the words, as belonging to the *persons saluting*, and not to the *persons saluted*, to this sense: *Paul and Timotheus with the Bishops and Deacons to the Saints at Philippi*, &c. 2 *Some*, and, that, with great *probabilitie*, affirm *Epaphroditus* was, then, *actually Bishop* of *Philippi*, but not to be *mentioned*, in the

a S. Irenæus l. 3. c. 14. *Ab Epheso, & reliquis civitatibus convocatos esse.*

* Note, Ephesus was the chief Metropolis of all Asia.

b Πρεσβυτέρους μὲν τοὺς ἀπὸ τῶν ἀποστόλων ἢ τοὺς μετ' ἐκείνους Πρεσβυτέρων βίους καὶ τὰς ἀναγραφάς.

c See Oecumenius on S. John 2.—going through all the Region, and preaching the Gospel.

d See Doctor *Hammond* on Acts 11. 30.

the *Inscription* of the *Epistle*, because he was not *then* at *Philippi*, but with S. *Paul* at *Rome*, when that *Epistle* was written. 3 *Others* say, that though it *be*, as is *pretended* (*Bishops* being *interpreted* of *Presbyters*, and, so *excluding Bishops*, as that signifies *persons having a majoritie, prelacy or superioritie*, over many (inferiour) *Presbyters*, within a certain *Precinct*,) yet it is not thereby *evicted*, that there is no other *standing Office* in the Church, *besides*; there appearing (say *those* a, that thus *answer*) another *manifest Reason*, why that of *Bishops* might not be so *proper*, to be *mentioned*, in that place, viz. because in the *Church* which the *Apostles* themselves *planted*, they placed *Presbyters* under them, for the *Office* of *Teaching*, and took upon *themselves* the *care*, and reserved in their *own* hands the *power*, of *Governing* these Churches, for a *longer*, or *shorter* time, as they saw it *expedient* for the *propagating* of the *Gospel*, before they set *Bishops* over them; and so (say *they*) it *may* be *probable*, that there was, as yet, no *Bishops* set-over the Church of *Philippi*, when S. *Paul* writ his *Epistle* to them. 4 Others, again, (*lastly*) say b, that the *Bishops*, here, signifies, as *distinct* from *Presbyters* (as *Bishops*, they say, *constantly* and *alwaies* do; and, if not *Elders*, also, *constantly* so, yet, *rarely* otherwise; *) *Philippi* being a *Metropolis* c of one part of *Macedonia*, Acts 16. 12. and *Epaphroditus* being their *Bishop*, in S. *Paul*'s time, (as *Theodoret* d and others, *resolve* from his being called, their *Apostle*, Phil. 2. 25.) who had under him *many Bishops*, and these *they*, in the place *contested*; all of them *subordinate* to him, as their *Metropolitane*. So many *answers* have *we*, for the *enervating* all *force* of this (so *seemingly*-strong, and so *strongly* insisted-on) *testimonie* from Phil: 1. 1. and for the *salving* our *Hypothesis* against it, and it's *like*.

a See His Majesties 2d Paper delivered to the Ministers attending at Newport, p. 270. & p. (especially) 408.

b See Doctor Hammond's Dissertations Diff. 4. c. 7. to the end of that Dissert.

c πρώτης πόλεως a prime City.

d In 1 Tim. 3. 1.

And, thus, we *Retort* the Argument;

"That which is directly *contrarie* to what the *Spirit* of God hath "*appointed*, must needs be *unlawful*.

"But, to *denie* the putting *one* Bishop over *diverse* Churches, (and *consequentlie*, the *asserting* the *Presbyterians*, &c. their ἰσοτιμία, *paritie* or *equalitie*) is the *former*. And

Therefore, it is the *latter* (that is, *unlawful*.) See, *above*.

To his Third *Argument*, which is this (in effect.)

Diocesan Bishops is contrarie to that order which the Apostles appointed in the Churches of the Gentiles, and therefore unlawful,

His *Proofs*: Acts 4. 23. Tit: 1. 5, 7.

Answ:

Anſw: 1. We have *anſwered* this, already, *ſufficiently* (in our *Solution* of his *laſt*:) That, certainly, which is *proved* not to be *contrarie* (but *according*) to the *Spirit's* appointment, was not *contrarie* (but *conſonant*) to the *Apoſtles*, (who followed the *conduct* of the B. *Spirit*, in their *Eſtabliſhments*) their order, appointment, or ſetting up. 2. His *two Proofs* make not, at all *for* him (nay, make *againſt* him, as we ſhall, *ſtraight*, *ſhew*,) being of this *import*, that *Paul* and *Barnabas* (in the *former*) conſecrated *Biſhops* for the believers, *Church by Church*, or one in every *City*, at *Lyſtra* one, at *Iconium* another, &c. and (in the *latter*,) that *Titus* was by S. *Paul* conſtituted *Biſhop of Crete*, to ordain *Biſhops*, in each *City* of that *Iland*, κατ' ἐκκλησίαν, in one place, and κατὰ πόλιν, in the other, being ἰσοδύναμα (words of *equal import*,) and beſt *rendred* (reſpectively,) *Church by Church*, and *City by City*; in every *Church*, and, ſo, in every *City*, one *Elder* or *Biſhop*: and, *accordingly*, to *ordain*, &c. in every *Church* (in the *Acts*,) and to *conſtitute Elders* in every *City*, (*Tit.* 1.) are ἰσοδυναμοῦντα, of the *ſame ſenſe*; every *City* having a *Biſhop* in it, and, ſo, being called a *Church*, to which the *believers*, in all the parts about it, belonged, and that *Biſhop* having power, to make as many *inferiour* Officers in that *Church*, as he thought good.

Now, thus, we *Retort* his Argument:

"That order which is *contrarie* to the order, which the *Apoſtles* "ſet up in the Churches, &c. is *unlawful*.

"But, the rejecting of *Dioceſan*[a] *Biſhops* (whether *Lords*, or not "*Lords*, of which *Title* we *have*, and *ſhall*, give farther *account*) is "*contrarie* to that order of the *Apoſtles*.

[a] The word *Dioceſe* ſignified a larger extent of Juriſdiction, than now it do's. See Doctor *Hammond's* Treatiſe of *Schiſm*, p. 56, 57, 102, 158.

"Therefore, it's *unlawful*.

Again; "If *Paul* and *Barnabas* Apoſtles in *Lycaonia*, and *Me*-"*trapolitane Titus* in *Crete* conſtituted or ordained, in each *Church* "(i. e. in each *City*) a *Dioceſan Biſhop*, then *Dioceſan Biſhops* are not "*contrarie* to the *Apoſtles* order, &c. (but, the contrarie to *this* "lies under that *charge*.)

But, the *former* is true (as *appears*;) and, Therefore, the *latter*. And, now, let him *judge*, who they are, that are in danger of that *dreadful* place (by him cited,) Levit: 26. 24, 41.[b] To his

[b] Let him & all conſider 1 Cor: 11. 1. Eph. 5. 1. 2 Theſ. 3. 9.

Fourth

Fourth *Argument* (in *extract*) this: *Because Diocesan power is an Office, that makes a man uncapable of performing the Duties belonging properly to his Function, and therefore it is unlawful.*

He *Proves* the *Proposition*, by proposal to *consideration* of the *Duties* belonging to the *Function* of *Bishops*, viz. *to know his Flock, watch over them, feed and comfort them, resolve their doubts, visit them, administer the Lord's-supper oft to them*, &c.

Answ: 1. This *Reason*, if it be *caried home*, will *batter Kingly* Government, as well as *Episcopacie*: for, *Kings* and *Princes* cannot do the *parts* of their *Dutie* in such wise, as is, here, *exacted* of the *Bishops*, that is, in their *proper persons*. To *feed the flock, strengthen the diseased, heal the sick, bind up the broken, reducing that which was driven away, the seeking the lost*, is, saies the H. Prophet [a] *Ezekiel*, *their dutie*; but, *these* things they cannot do, but by *procuration* or *deputation*, as they *command, supervise, inspect and see-to*, the doing of them. And, so, what the *Bishop* can't *personally* do, he can do *deputatively* [b]. 2. It *fights* against the *appointment* of the H. *Ghost*, and the *order* of the *Apostles*, who placed, *sometimes*, one person over *larger extents* of Regions, *otherwhiles* in *equal* Dioceses with those of *our Bishops*. These, πρὸς ἔνστασιν, for *repelling* all force of this *Objection* But, then, 3. the Bishop *can* perform some *part* of his great and *formidable* task or *province*, and what is beyond the *sphere* of his *personal immediate* inspection and *agencie*, is by him *committed* to others, to *see-into* and perform; *Presbyters* being *assumed in partem operis* or *oneris* or *officii*, and *therefore* to be termed *Presbyteri partiarii* or *secundarii*. Besides the *Deans* and *Prebends* in *Cathedral* Churches, answering to the *City-Presbyters*, (assumed for *counsil* and *assistance* [c] to the *Bishop*,) in those *firster* times; *Arch-Deacons*, (derived from (and something *analogizing* to) the *Bishop's-Deacon*) *dubbed* with the *Additional*, *Arch*, to *distinguish* them from those other *Deacons*, that attended on *Presbyters*, in their *Charge*. Those being sent by the Bishops, upon *all occasions*, into every *part* of his *Diocese*, to *observe* how all things went, and *at length* they were *entrusted* by the *Bishop*, to *judge* and redresse *smaller* abuses: the *Rural* (to *distinguish* him from the *Cathedral*, chief of the *Presbyters* in the *Mother-City*) [d] *Dean*, chief over the several *Deaneries*, whereinto the *Diocese* (for *better* Government-sake) was *divided*, who imparted *Orders* from the *Bishop*, inquired into *doctrine* taught the People, and redressed *lighter* matters: *Rural*

a C. 34. v. 2, 4 See H. *Grot.* in Loc. *Excisâ jam urbe, causas Propheta excidii commemorat Principum crimina* (*qui Pastores dicuntur. Jer.* 2. 18. 3. 15. 10. 11. *& Platoni de Repub.* 4.) & B. *And.* on Commandements, p. 377.

b See Doctor *Allestry's* (late excellent) Sermon on Acts 13. 2. p. 25.

c 1 Cor. 12. 28 helps in governments. See also 1 *Cor.* 11. *ult.*

d Called, also, Arch-Presbyter. These names are as antient as S. *Hierom.*

Bishops a having power of *Ordination*, performing the *Episcopal Office*, in places *remote* from the *Metropolis* or Mother-City, *where*, (and at what *times*) the Bishop could not be present *personally*. For the *easier*, and *quicker* dispatch, in Causes *Testimentarie* (or, of *Wills*,) *Matrimonial*, *Decimal*, (or, about *Tythes*) (refer'd by Kings, &c. (*becomne Christian*) for honouring the Bishops, to *their hearing* and *judgment*, though, otherwise, *Civil* Causes,) by the Bishops are employed, in the exercise of *Jurisdiction*, under the names of *Chancellours*, &c. learned *Civilians*, at fitting *Helps in Government* (undoubtedly) as *Presbyterian Aldermen* or *Lay-Elders*, though *at first* entertained as *Assessours*, to *suggest* what was *Law* in *doubtful Cases*, and *Judges* in such *Causes*, as have been by the *grace* of *Emperours*, permitted to the *sentence* of the *Church*. b So that, the Bishop, making use of so many *Assistants* and *Messengers*, and (as the *Jews* known *Rule* is) c *every one's Apostle being as himself*, (to which our Lord seems to *refer*, S. Matth. 10. 40.) the Bishop may be said, to do all that *they* do, and so, *know the flock*, *watch over them*, &c. (as *above*:) while the life of the Bishop is spent in his own *immediate and personal* doing his *proportion* of the *severals* (besides *supervising*, *watching* and *labouring*, that all the *rest* be rightly done.) A *Part* d sufficiently *burdenous*, God give the *Heart* equally *zealous*!

a These in *England* were *suffragan* Bishops some of them continuing in the first year of Q. *Eliz.*

See Dr *Field of the Church*, *l.* 5 p 150, &c.

b See Episcopacy & Presbyterie considered.

c *Apostolus cujusque est ut quisque.*

d *Onus Angelicis humeris formidandum*, *S. Chrysostome.*

But, we *Retort* his Argument, thus:

"That Office (or *part*) which makes a man utterly *uncapable* of performing the *Duties* belonging to his *Office*, is *unlawful*.

"But, the rejecting *Bishoply* Power makes a *Minister* (so to call him) utterly *uncapable*, &c. and,

"*Therefore*, the rejection of *Episcopal* Power, is *unlawfull*.

For, where no *Ordination*, no *Priesthood* or Ministerie, (where *ordination* (upon *casting out* and *off* Bishops) by *Presbyters*, the *Orders* are *nullities*, (and, what, then, by *consequence unavoidable*, are their *Acts* of *Priesthood*?)) Hear, to this purpose, *Panormitan* e (a Writer which *Smec:* have cited for them): *Thou seest, here, that such Ordination hinders the impression of the Character, for if Presbyters do*

e *L.* 1. *De: cretal: de Consuetudin: c.* 4.

de

de facto *confer it, they collate or impart nothing.* Remember the case [a] of *Ischyras* made *Presbyter* by *Colluthus Presbyter*, and how that *mock-Orders* was *nulled*, by the *Church*. To his

a *Socrates* l. 1. *Eccl. Hist.* c. 10.

See Bishop *Hall's Episcopacy by Divine Right*, Part 2. § 15. for this Storie of *Ischyras*, where also others of *like* nature are set down. *Quo pacto igitur Presbyter* Ischyras, *aut quo tandem authore constitutus, &c.* Athanas. Apol. 2. See Bishop Bilson's *Perpet: Government*, c. 13. See the censure of *Colluthus's* fact in Socrat. l. 1. c. 20. Πράγμα ὑπέδυ πολλῶν θανάτων ἄξιον —

Fourth, This (in brief.) *Diocesan Bishops do necessarily introduce the Pope's Power over the Churches*, &c. *Therefore, unlawful.*

His *Proof*: *Because they have Ordination from him, because they have it from the Arch-Bishop, who hath his from the Pope, or else he is no Minister, and so cannot ordain others, Bishops*, &c.

Answ: 1. The *Papists* say, we have no *lawful Priesthood*, because it is not derived from *their chief Bishop* (the *Pope*,) and the *scattered Bands* of *Sectaries* say the *same* thing, upon a *ground* (not the *same*, but) *contradictorie* thereto, namely, because our *Orders derive* from *Rome*. Which dealing, is a very *good* and *auspicious symptome* of *truth*, in our *Ordination* (and, *Consecration*) because *Nature*, in the *mouth* of her *great Secretarie*, hath *pronounc'd* (which is *applicable*, also, to our *divine Liturgie*,) that the *middle virtue* is most *infallibly* and *certainly*, *hereby*, known, that it is accused by either *Extreme*, as guilty of (its *opposite* or *enemie*) the *other Extreme*. Some *resemblance* whereto carries that usual *Saying* of a great *Officer* [b] (once) of this *State*, when coming from the *Chancerie*, to sit down at *Dinner*, he would say, *Surely to day I have dealt equally, for I have displeased both sides.* 2. What, if our *Bishops*, in the *first Consecration* in K. *Henry* the 8's. as in K. *Edw*: the 6's daies had their *consecration* (in *part*) from the *Greek* Church, by those *Bishops* of *Sidon* [c], that then *assisted*? 3. Distinguishing 'twixt *ab* and *per*, from and through, (the *Fountain* and the *Canale*,) we say our *Bishops* received their *Ordination* from the *Bishops*, the *Apostles*, though *running* through *Popish* times; of which yet it *ressents* no more, since our *Reformation*, than the three *youths* of the *Captivitie*, coming out of the *Fornace*, *smelt* of the *fire*. 4. While our *Bishops* were in subjection to the Bishop of *Rome*, they had from him, onely a *mandatorie Nomination* (like that *of* (or, *from*) *Kings*, now,) being *consecrated* by *Bishops* within themselves, *here*, who *alone im-*

a *Thomas* Lord *Coventry.*

c See Mr Mason *de Ministerio Anglicano.*

Inter doctrinæ corruptelas manſit ſemper vocationis & ordinationis legitima diſciplina, quoad ſucceſſionem ſatis, &c. Biſhop *Prid. Faſ. Contr.* p. 248.

a According to that of H. Jerem: 5. 19.

b My defence for your Miniſterie is, that the Form, *Receive the H. Ghoſt,—whoſe ſins*, &c. doth ſufficiently comprehend the authoritie, &c. Biſhop *Bedel's* Letter to Mr *Wadeſworth*, a *tranſfuga* to Rome, p. 157. *apud* Doctor *Bernard's certain Diſcourſes*, &c. p. 227.

c See, and argue from Ezek: 16. 20. to this matter. —— my *children* ——

poſing hands, alone gave the *Ordination*. 5. What of Chriſt's *Inſtitution* was *remanent* among the *Papiſts*, our *Biſhops* might receive, without contracting the *polluted adherences* of the *corrupted* part, properly their *own*: They retaining the *Fundamentals* of Religion (which thing they *did* and *do*,) the *Orders* derived from them, are *valid* (ſome part of the *Bark* un-cut, may *tranſmit* the *Sap*.) 6. *Baptiſme* by them adminiſtred *was* not, *is* not *renewed* (no, nor *Popiſh-Prieſtly Orders*.) A *mutilated*, *maimed Father* begets an *entire*, *perfect man*, as the *circumciſed* Father, a child with a *Prepuce*. *Eſſentials* obſerved, *Superſtructures* and *Corruptions* in the *Tranſmittents* do not *caſſate* or void it. 7. The *Succeſſion* by *Impoſition* of hands, in the *Jewiſh* Church, where the *Sons of Aaron* were, oft, *worſe*, than the *worſer* ſort of the *Romiſh* Clergy can be, by *Idolatrie* c, &c. was not *queſtioned* after a *Reformation*, though derived from *filthie* hands. 8. The *Succeſſion*, in our *Lord*'s time, was no whit *better*, and yet *He* was *circumciſed* by *them*, *they offered* for him in the *Temple*, and he ſends his *Cured* to the *Prieſts*, with a [*Go*, *ſhew your-ſelves to the Prieſts*, *and offer*, &c.] frequently. 9. In the IV. *Centuries* after, the *Orthodox* were *hatched under the Wings of the Arian Prieſts*, as ſay the Fathers S S. *Baſil* and *Hilarie*, and there enſued no *rejection* of the ſucceeding *Prieſts*, made *ſuch* by perſons *as bad* as the *Romiſh* Prieſts (generally ſpeaking.) 'Twas *Wiſdome*, in that *ſober* Age, to account a *Jewel* no whit the *worſe*, or of leſſe *virtue*, by being *delivered*, by a *dirtie* hand. This may *vindicate* our *Ordination*, which we account *abſolutely neceſſarie* to an *authoritative Prieſthood* or Miniſterie, the *cauſa ſine quâ non* (as he ſpeaks.) See Jerem. 23. 21. Rom. 10. 14. Hebr: 5. 4. d 13. That our *Epiſcopacy* (upon

d S. *Cyprian* ſpeaking of the Hereſies and Impoſtors of his time (*de Unitate Eccl.* p. 23.) chooſes, to give this as a *principal* part of their *character*, *Hi ſunt*, &c. Theſe are they, that of their own accord, without God's appointment, ſet themſelves up among the *temerarious aſſemblers*, who conſtitute *themſelves Rulers* without any Law of *Ordination*, who aſſume the *name* of *Biſhops*, when no man gives them the *power*, and ſo *ſit in the chair of peſtilence*.

See Doctor *Hammond*'s moſt excellent Treatiſe of Ordination, *Quare* Vth, where the *Socinians* Arguments (of which our *Author* reliſhes) are accurately *anſwered*, p. 271, &c.

that

that *stock* of *Orders*) will *bring in the Pope*, is a *groundlesse*, malicious *Surmize*; 1 that the *greatest* Enemies, and *Opposers* of the *Pope*, our Reverend *Bishops* and learned *Writers* (that lived in obedience to *them*,) whom to *reckon* is no *easie* task, as *Jewel*, *Downham*, *Abbot*, *Andrews*, *Whites*, *Usher*, *Mountague*, *Chillingworth*, *Jackson*, *Hammond*, *Taylor*, *Cosens*, &c. who have written so fully, so learnedly, and so *admirably* against them, and have applied (through an *errour*, it *may* be,) *that* in 2 *Thess.* 2. about *the man of sin*, and that of *Babylon*, *Rev.* 17. (*some* of the fore-named) to him: 2 that *they*, who suffer'd *Martyrdome*, in *opposition* to the *Popish* Religion, Bishop *Cranmer*, *Ridley*, &c. and have since undergone a πύρωσις or *fierie Tryal* from the *Presbyterians*, and other *Schismaticks* of (*from*) this Church, for their *unshaken adherence* to its *Tendries* or *Deliveries*, *Laws* and *Usages*: that *these*, I say, should *necessarily introduce the Pope's Power over the Churches*, is a thing, that can never *enter* into any man's *head*, unlesse his *brains* are *adle*, and his *wits* (not to say, his *charitie* or *honesty*) are utterly *fled*. Especially, when it shall be known (what Bishop *Sanderson* [a] will tell us, *is verie well known to many*,) "What rejoycing that Vote of the *long* "*Parliament* (for pulling down *Episcopacie*) brought to the *Romish* "Party, and how even in *Rome* it self they sang their *Io Paeans* "upon the tidings *thereof*, and said *triumphantly*: *Now the day is ours*, *Now is the fatal blow given to the Protestant Religion in England!*

[a] Prefat. to 14. Sermons, §. 18

But, we *Retort* the Argument, thus:

"That which doth necessarily introduce the *Pope*'s Power over "the Churches, &c. is *unlawful*.

"But, to denie *due* and *right* (that is, *Episcopal*) *Ordination* "(which is *consequent* to denying *Diocesan* Bishops) will necessarily "introduce the Pope's Power, &c.

"*Ergo*, to denie *Episcopal Ordination* by *Diocesan* Bishops, is "unlawful.

For, who will not, rather, be of a *Church*, where there is true *Mission* and *Succession* as-to *substance*, than in *one*, where (as some will not doubt to say) all (*Sacraments*, &c.) are *Nullities*. See the *last Retortion*. And, hear (after what we hear'd from the Bishop of *Lincoln* (then Dr *Sanderson*) what that *excellent* Arch-Bishop *Whitgift* tells *T. C.* "I know, that those *sects* and *heresies* gave strength "unto *Anti-christ*, and at the length were one special *means* of placing

"placing him in his *Throne*, even as, alſo, I am *perſuaded*, that he "worketh as *effectually*, at this day, by *your ſtirs and contentions*, "whereby he *hath*, and *will* more *prevaile* againſt the *Church* of "England, than by any *other means*, whatſoever. *

To his two *Objections*, that he produces as *for* us, and then *Anſwers*, I need ſay nothing, having, ſufficiently, *ſuperſeded* all *uſefulneſſe* thereof, by my *Return* to his *laſt Argument*. Yet, this I *adde*, which will *ſtate* and *clear* the matter of *Arch-Biſhops*, and the *Conſecration*, by them performed (which is the *concern* of thoſe ſaid *Objections* and *Anſwers*,) That the *Government* of the Church *Chriſtian* by *Biſhops*, *Prieſts* and *Deacons* do's perfectly *anſwer* that in the *Jewiſh* Church by the *Chief Prieſt*, *Prieſts* and *Levites*, thoſe *chief Prieſts* being called *Prælates*, *Antiſtites*, *Præſules* of the *Prieſt and Levites*, who were to take care, that thoſe *inferiour Orders* ſhould perform their *Imployments* or *Functions* committed to them. Mov, as among *theſe*, (as appears, *Num*: 3. 24, 30, 35.) *Eleazar* the Son of *Aaron* was the *Prelate of the Prelates* a, ſo the *Arch-biſhop* rules, or *preſides* over, the *Biſhops*, as a clear *Tranſcript* or *Copie* of what was *inſtituted* by *God*, in the *Church* of the *Jews*, and may, therefore, *own* its derivation from *thence*, and not from the *Heathens Models* of Government. This of *Arch-biſkops* is not a *diſtinct order* from *Biſhops*, but onely a *Dignitie* b, (with *authoritie* proportionable,) in the Church above them, *inſtituted* for the preſerving of *unitie*, and many other *good uſes*. So, when a *Biſkop* is to be *conſecrated*, the *Arch-biſhop* or *Metropolitane* authorizes it, and in *perſon*, or by his *Deputie* c aſſiſts in it, and the fore-mention'd *Biſhop* ha's (according to the *antient Canons*) *hands impoſed* upon him, by *three* or *four* *Biſhops*. Here, in *England*, when Card: *Pool*, Arch-Biſhop of C. died, *Q. E.* aſſigned *Matthew Parker*, to be his *Succeſſour* in the *vacancie* of that *See*, who, that he was *regularly conſecrated* (whatever that *pellucid*, or, rather, *thick-skin'd lie*, of the *Nag's-head in Cheap-ſide London*, which the Oxford-*Greek*-Profeſſour *John Neal* told *Thomas Bluet* the *Prieſt*, pretends to the *contrarie*) appears moſt *luculently*, out of the Publick *Records* and *Regiſters*, and is *vindicated* by Mr Arch-Deacon *Maſon*, in his Book *de Miniſt: Anglic:* to the *indubitable* ſatisfaction of all men, that will but *open their eyes*; and F. *Oldcorn*, though living and *dying* in the *Roman Communion*, did ſay (becauſe there's *no defence againſt a flaile*, no reſiſting evident *demonſtration*,) *That theſe our Regiſters were authentical.*

* What miſchief the Puritans did in Q. E. time, *Camden* (in *Annal:*) tells, *Pontificiis plaudentibus, multaſque in ſuas partes pertrahentibus, quaſi nulla eſſet in Eccleſiâ Anglicanâ unitas.*

See Biſhop *Andrews's* Form of Church Government before and after Chriſt, p. 116, 117.

a Ἀρχων Ἀρχόντων. שר השרים Such were S. S. *Timothie*, *Titus*, *James* Biſhop of *Jeruſalem*, *John*, *Ignatius*, *Polycarp*, &c.

b A diſtinction for order of Government, not a new Officer, K. Ch. I. below

c See the Book of *Making and Conſecrating*, &c. in Confer. of an Arch Biſhop, Biſh.

ticall. By what hath beed said, his (*idle*) *talk* of the Fnglish *Bishops*-their *Grandfather* a, and *the place where these Foxes* b (as he will call them) *will be kennel'd*, is rendred, perfectly, empty of *truth*, and *reason*, though not of *venime* and *calumnie*. But, what *Cato* the Elder said to one *Lentulus spitting* in his *mouth*, viz. *Hereafter* (saies he) *I shall have somewhat, to answer them, who denie thee to have* ος; may I say concerning this *broad* (and *black*) *mouth* of the *Author*. Neverthelesse;

a Ἧκεν γηθήσαι Πρίαμος Πειαμοῖό τε παιδες, &c. *Ili-ad.* 4. στίχ: 255.

b His *Cant.* 2. 15. *Take us the little foxes,*] is, saies, *Diodati* in Loc: a command given, to represse, and to put out *Hereticks*, which grow up together with the truth of the *Gospel*. It may be said of some, *Dum vis esse prado, fies prada.*

Ἥδιον οὐδὲν, οὐδὲ μουσικώτερον
Ἐστ', ἢ δύνασθαι λοιδορούμενον φέρειν. To his

Sixth Argument, whereof the *quintessence* is this: *Because the Order*, &c. *of Diocesan Bishops hath many unscriptural Offices depending, which are branches thereof. Therefore, 'tis unlawful.*

His *Proof* (having said something, *partly falsely, partly impertinently, for* the *Major*) his *proof*, I say, of the *Minor* is, by reckoning-up, *Deans*, &c.

Answ: 1. Those inferiour *Officers*, though they depend upon the *Bishop*, yet are no *branches* of his *Office* (much lesse of his *Order*.) 2. Why not some *Officers added* since the *Scripture*-times, as well as *antiquated* and laid aside, *since*, as, *for example*, *Widows* c? Why not as *lawfully* some *Officers taken-in* by the *Church*, as by, his friends, the *Smectymnuans*, an *Order* (which was in the Church before *single Presbyters*) *put out*? 4. Why not *Deans*, &c. yea, *Chancellours*, as well as *Presbyterie's Ruling-Elders*, an *Office* not above *an hundred* years old, and of which in *Scripture*, or in the *antient Church*, there appears *nec vola, nec vestigium* d? 5. Why not, as well as a *new different Function* made of the *same Office*, by the same *New-fanglers*; *Elders-Preachers* being divided by them into *Pastors* and *Doctors*, whom they *sever* in *function*; limiting the *one* to

c 2 Tim: 5. 9.

d See Mr *Mede's* Diatribe on 1 Tim. 5. 17. p. 296.

e See S. *Chrysostome in Eph.* 4. 11. S. *Jerom* in both his Commentaries on that Epist. *Omnis enim Pastor Doctor est.*

Pastores a & Doctores, quos maximè ut discerneremus voluisti eosdem puto esse, sicut & tibi visum est, ut non alios Pastores, alios Doctores intelligeremus. Hos n. sicut unum aliquod duobus nominibus complexus est, S. Aug. Epist. 109. *ad Paulinum.*

his

his *Exhortation* onely, the other to point of *Doctrine* onely? 6. Why *not*, as well as a *new* sort of *Deacons* (men of *occupation* and *trade*, to deale with the Church-*ſtock*, and care of the *poor* onely,) added againſt the *ſenſe* of all *Antiquitie*, ever reckoning of that *Calling*, as a *Step* or *Degree* to the *Miniſterie*, out of 1 Tim. 3.13? 7. *Himſelf* do's account *Biſhops* (and much more, *Arch-Biſhops* or *Metropolitans*) un-*Scriptural Officers*, and yet we have *proved*, that they *muſt*, and *ought* to, be in the Church, upon *Scripture-authoritie*, and (becauſe *ſome* men are *ſai'd*, to give more *deference* to *him*, than to *it*) upon Mr *Calvin's authoritie* too, who counſilled the K. of *Poland*, not onely to conſtitute *Biſhops* in every *Province*, but *Arch-biſhops*, alſo, above them. 8. There were in the *antient* Church, *Sub-Deacons* [b], *Acoluthes*, *Exoreiſts*, *Lectors*, *Oſtiaries*, &c. which were, *lawfully*, then, deemed to be had, though not mentioned in the *Scripture* (neither *commanded* nor *exemplified*.) 9. We have retained oney the *three Scriptu e-Orders* [c]; and for the ſeveral *Officers under*, or *appertaining* to, the *firſt* of them, though not *Original* and *Apoſtolick*, were introduced upon *good* and *neceſſaries* grounds, as hath appeared *above*. 10. There is no *reaſon*, that the *Garment of the Spouſe*, (the *Church*) ſhould, *now*, be as *ſtraight*, as at *firſt*; and, *therefore*, though no more *Degrees* of Eccleſiaſtical *Order* may be admitted, than *Biſhops*, *Presbyters* and *Deacons*, yet, *Services*, *Officers* (which muſt, by all means, be *diſtinguiſhed* from the *three Degrees*, in the *Power* of Eccleſiaſtical *Order*) may, *reaſonably*, be *admitted*; and, ſuch are *Deans*, *Arch-Deacons*, &c. (*Titles*, namely, of *Office*) as the *ſtate* of the Church doth *need* (now, that the *World* is entred into it,) *Degrees of Order*, ſtill continuing the *ſame*, as they were from the firſt *beginning* [d].

See more Authorities in Biſhop *Andr.* Form of Ch: Government before & after Chriſt, p. 124.

[a] See Biſhop *Andrews's* Serm: Of Worſhiping Imaginations p. 34.

[b] There is no queſtion but theſe minor orders or degrees were very antient. For Cyprian maketh mention of one *Mettius* a Sub-Deacon, and *Nicephorus* an Acoluthe, Cyp. l. 2. Epiſt. 10. See him alſo, l. 2. Ep. 5 & l. 4. Ep. 5. & 55. 13. 14.

See Cornelius P. R. in his Epiſt: ap Euſeb. Hiſt: Eccl: l. 6. c. 42. Epiphan. in Epitome Doctr. Catholicæ. See Dr *Field* of the Church, l. 5. c. 25. p. 488, 489, & Biſhop *Andrews's Strictura*, p. 12.

[c] You ſhall do well, to ſhew the *prohibition* of our *Saviour* againſt *addition* of more *Officers* in the Church, than he named, and yet *in one ſenſe* I do not conceive that the Ch. of England ha h added any; for an *Arch-Biſhop* is onely a diſtinction for order of *Government*, not a *new Officer*, and ſo of the reſt; and of this kind, I believe, there are diverſe now in *Scotland*, which you will not condemn, as the *Moderators* of Aſſemblies, and others. *His Majeſties third Paper to Henderſon, mihi*, p. 340

[d] *Hooker* l. 5. § 78. p. 423, 423.

His

His Argument we, thus, *Retort*:

"They that reject an *Order* and *Office* which, in it ſelf, is *jure* "*Divino*, and go's attended with many *uſeful Helps, Services* or "*Offices*, needful in this *ſtate* of the *Church*, do that which is *un-* "*lawful*.

"But, the *Presbyterians*, and our *Author*, &c. do *ſo*.

"*Therefore*, they do what is *unlawful*.

The *Major* (which *alone* needs *Proof*) is, already, abundantly, *proved*.

For his *ſcurrile* language, 'tis a thing we are ſo *acquainted* with, e're *this*, that, without being *eſmoved* at it, we may *diſmiſſe* it. But, what he ſaies, about *Paul's ſcoffing Ananias*, Acts 23. 3. from whoſe (ſuppoſed) *irregularitie in the Office* of *High-Prieſt*, he fetches, S. Paul's *ix ἤδειν, I wiſt not*; *I touch*, and ſay, 1 S. Paul ſpake not *Ironically*, but *ſeriouſly*; to this *effect*: *I conſidered not ſufficiently my duty to one in authority, though unduly obtained, which do's not allow me, to revile him*; *made unlawful*, *Exod*: 22. 28. 2 For his arguing from *Ananias*, (who was not in *High-Prieſt* of *God's* appointment, no, nor yet the *High-Prieſt* put in by the *Roman* Procurator [a] at this time) to our *Biſhops*, viz. that, becauſe the one was *irregular* in the *Office*, the *others*, alſo, are *ſo*, too; when, (as ha's been *proved*) *theſe* have their *poteſtatem* or function from *God*, and 'tis *evident* they have the *exercitium* of it, by the *allowance* and *approbation* of the lawful ſecular *Magiſtrate*, 'tis a groſſe *Non-ſequitur* or *Paralogiſme*.

[a] See Doctor *Hammond* on S. Luk 3.6.

To his Seventh Argument (not, now, *fettered* in the *Laws* of *Syllogiſme*:) *Becauſe there's no difference made in the Scripture between Biſhops and other Goſtel-Miniſters, called Elders.*

Citing Acts 20. 17. & 28.

Anſw: 1. Some (of the *Epiſcopal* judgment) *yeeld*, that the *names* of *Biſhop* and *Presbyter* are *confounded* or uſed *promiſcuouſly*, who yet, from that *indiſtinction* of the *name*, are far enough *removed* from *granting* a *Sameneſſe* in the *Offices*, if *Presbyter* be taken in the *modern* ſenſe. 2. I have ſaid and *proved*, that *Biſhops*, (and it's *uncertain*, whether *Presbyters*, alſo, do not,) *conſtantly* ſignifie *Biſhops*, in the *notion* of *theſe* daies; and we, *then*, proved them, ſo to ſignifie, in (two of his places *inſtanced*, for the *contrarie*.) Phil: 1. 1. Tit: 1. 5, 6, 7. 3. Though the words *Diſciple* and *Miniſter* be uſed of *Biſhops* and *Arch-Biſhops*, yet thoſe being *general* words, and

comprehending all, that give-up *their names to Christ*, and such as, *indefinitely*, are *authorized* to publish *Christ's Gospel* (*respectively*,) they *hinder* not, but that there may be *distinct Orders* and *Dignities* passing *thereunder*. As the *Captains*, *Field-Officers*, yea, *General* himself *may* be, and *are* called *Souldiers*. 4. When he wills his *Reader*, to *Note*, that, *where the Church-Officers are mentioned in Scripture, the Bishops are never named, as a distinct Order from the Elders, but onely from the Deacons* a; we say, 1 What if the *former Text* spake nothing at all of *Church-Governours*? *Origen*, *Chrysostome*, *Theodoret*, *Ambrose*, *Hierom*, *Oecumenius*, having treated of that *Epistle*, not one of them b applies *this* place to *Church-Government*, nor findeth the *distributer* (ὁ μεταδιδοὺς, in 8. v. not διάκονος in 7. v.) to signifie the *Deacon* (as the *Disciplinarians* would have it,) nor that ὁ ἐλεῶν, *qui miseretur*, signifies (their) *Widow*. 2 In the *latter Text*, there's no mention of *Deacons* at all (no, nor *Presbyters* in the *importance* of *our* times;) the *Pastours* and *Teachers*, there, being *Bishops resident*, and *governing* particular Churches, and *instructing* them, also. But 3 we say, that, when these *Epistles* were written, there were no *single Presbyters* in the World, there being, *then*, no more *holy Orders*, than the *Bishop*, and the *Deacon*. Which thing hath been, *irrefragably*, made good, in the *Dissertations* of *Episcopacie*, against *David Blondel* and others, by the most *eminent* Dr *Hammond*, out of SS. *Epiphanius*, c (who fetches it from the βαθύτατα ἱστορίαι, *the profoundest Histories*) and *Clemens Romanus* d an *Apostolical* person, who saith, "The Apostles constituted their first-fruits (of *Converts*) into *Bishops* and *Deacons*, of those which should *after* believe.

a Rom: 12. 6, 7. & Eph. 4. 11, 12.

b See Bishop Andrewes Tract of Worshiping Imaginations p. 53. &c.

c l. 1. c. 1. Cont. Aërium.

d Epist. ad Corin. b: p. 54, See the Vindic: of the Dissertations from the London-Ministers, p. 6 [illegible].

He *next* proposes an *Objection* (designing some *kindnesse* to the *Prelatists*,) thus: *Yea, there is mention made of Helps and Governments*, 1 Cor: 12. 28. To which he *Answers*, *If any can spie out Episcopacie here, I am sure not here, nor elsewhere can they find their Lord-Bishops.*

Answ: 1. We can spy *Bishops* here, *teachers* (in the third place) signifying *Bishops*, herein onely different from *Prophets* (immediately *precedent*,) that *they* taught, out of the *instructions* which they had themselves *received*, without any *special revelation*. 2. What, if we cannot find *Lord-Bishop* in *name*, we can find *Diocesan Bishops* in *power*, yea, and having *greater power*, than *our Lord-Bishops* have; for, the *miracles*, *gifts of healing* (i. e. *powers* inflicting *diseases*, and

death

death it self upon the *disobedient*, and gifts of *healing* them, that *received* the *faith*, &c.) were, *then*, as *endowments* of these *Teachers* (that is, *Bishops*, in the *restrained Ecclesiastical* sense) and no *Officers*, as he *thinks* them, *weening* they might be *supposeable*, to be *Bishops*, but *far off removed* from *Apostles*, &c.) 3. For the *Title* of *Lord*, that is onely an *Additament*, or *Ornament*, which the *Piety* of *Christian Kings* hath bestowed on *deserving* Church-men, and *doth* not, *can* not make the *Bishop*, *really* and *substantially*, to differ from what he was in the *Primitive* times, any more than the *Additions* of *Arms* or *Ornaments* can make a body, *really* and *substantially*, to differ from *it self*, *naked* or *divested* of the same, as K. *Charles* told the *Ministers* in the *Isle of Wight* a, which was also confessed and *assented* to by them, *then* b. 4. We do not think, that, though *Priscilla*, being a *Woman*, and yet, a *Helper* c of S. *Paul*, as also *Aquila*, Rom: 16. 3. were no *Bishops*, yet such may be styled *Helpers*, (*confident* we are, *fellow-souldier Archippus* d is the same with *Archippus Bishop of Colosse*) who were *Bishops*, viz: *Helpers in Christ Jesus*, *promoting* the *Gospel* of Christ, doing their *best*, to bring many to the *Faith*. 5. To his *wish*, that the *Bishops were Helpers of good Ministers*, as *Timothie*, *so as to carie a poor*, *painful*, *persecuted Preacher's Cloak*, *Books*, &c. We *Return*, that *he* would have you, (by these words) *well know*, that *he* is one of those *poor*, *painful*, *persecuted preachers* (which *titles* we shall, anon, see, how he *deserves*;) and would, also, *insinuate*, that our *Bishops* were, never, any *Helpers* of *such*: when yet, 'tis well-known, they have been an *Asylum* or *Refuge* to to many *persecuted Forrainers*, and, also, have been, these *latter* years, on the *persecuted hand*, by ungrateful, *refractarie* and cruel *Ministers*, their *Sons* and *Subjects*, (as they *ought* to have *continued*.) 6. If *he* (with those of his *wing*) would *give their voices for such Bishops*, *as*, *being Chief*, *are servants*, we can, *truly*, tell them, we shall *have* their *suffrage* for a *many* of our Bishops. 7. If they'l *allow them the chief care over so many*, *as they have converted*, *their power will be* (what er'e *they* say) *very great*. Of the *Primitive Bishops*, *some* having *converted* whole *Countries* (*respectively*;) and, for our *Protestant English* Bishops, who were they, that made (as *chief Instruments*) *England*, *Protestant*? were they not *Bishops*, *Cranmer*, *Ridley*, *Latimer*, *Ferrar*, *Hooper*, &c? (Nay, the *Conversion* of this *Land* to *Christianitie* was, under the *free* and *great grace* of *God*, by the *ministerie* of *Bishops*.) Who *translated* the H. *Bible* out

a In his Majesties 2d Paper.
b In the Ministers their 2d Paper.
See also, Εικὼν Βασιλικὴ p. 142. Meditat 17.
c συνεργοὺς, fellow-labourers, the word signifies, v. 3. so συνεργὸν, v. 9.
d Philem. 1, 2. See Dr *Hammond* in Col. 4. 17.

of the *Originals* into *English* their *Mother-tongue*, for *their* reading, but *Bishops* and *Episcopal* men? Who *expounded* them so *elaborately*, for *their understanding* of them, but *Bishops*, &c? Who *baptized* and *instructed them* and their *Forefathers*? *Bishops*. --- a *Is this your kindness to your friends? Do you thus requite* them, *O foolish people and unwise?*

a 2 Sam. 16. 15. Deut. 32, 6.

To his Eighth Arg: *Because they are created by men, viz. Kings or Princes, in whose Dominions they are.*

Answ: 1. The King *designs*, not *ordains* the *Bishop*, no nor do's he *immediately* † *choose*, but by the *Dean and Chapter*, to whom he *commends* the person, to be *consecrated*, *Himself* neither *imposing* him upon them, nor *consecrating* him. The King's *Mandate* gives not *power of Ordaining* (which *Bishops consecratours* have, *intrinsecally*, annexed to their *Office*:) 'tis onely a *Warrant*, to *accommodate* or applie this *potestas* or ἐξουσία to the *person* named in the *Royal Mandamus*. 2. His *rude Simile* about the *Bull and the Ox*, here, *halts*; for, the *man* makes the *Bull* an *Ox*, yet the *King* do's *not* (as 'tis *visible*, by what is said) make the *man* a *Bishop*, the *power* of doing that being of *Apostolical derivation*, and (*consequently*) of *Divine Origination*. Therefore, here, is *appliable* that of old *Ennius*,

Qui sibi semitam non sapiunt, aliis monstrant viam.

And, 3. we believe, (though I have not *commoditie*, to *examine* it, *now*,) that the L. Chief *Justice Cook*, b has nothing, that *clashes* with what I have said, in this matter: however, he was a *Common-Lawyer* only, and, so, capable of *mistaking*, in matters of this *nature*.

† And yet, if it be so, see what *Hooker* sues for the *meetness* and *reasonableness* of that *course*, in that *segment* of his *Politie*, which *De Bernard* ha's communicated to the world, in his *Clavi trabales*.

b *De Jure Regis Ecclesiastico*, he saith, 2 *Instit.* 2. § 648. That all the Bishopricks of this Realm are of the Kings foundation: that they were originally donative, and not elective: and that the full right of investiture was in the King, who signified his pleasure therein by delivery of a Ring and a Crosier-staff to the person by him elected and nominated for that Office.

To his Ninth, *Because they depend upon man, which* (saies he) *the true Ministers of Christ never did; and, because Episcopacie can't stand without being supported by the hand of the chief Magistrate.*

Answ: 1. And can *Presbyterie*, or any *Church-Government*, peaceably, *stand*, without the *countenance* and *support* of *Soverain Princes*? 2. What was the *reason*, that Mr *Calvin*, in his *new Device*, gave the *People* such *share* in the *Church-Government*, but for the gaining *thereby* an *admission* and *support of*, and *for* it? 3. Who, in the *late* dates of *Usurpation*, more *courted* and *fawned upon* the

Tyrants

Tyrants, for favour and *supportation* for their several *Mushrome-Models*, than——? Hath not God promised to the *Christian* Church, that a *Kings should be their Nursing-Fathers*, &c? And do's not *their* being so, import *supportance* to the *Clergie*, the *Chiefs* of the *Church*? Our *Bishops* were as *unlikelie*, *unworthilie* to *depend* on *man*, as any *Clergy* in the World, as having, through the *favour* of *Princes*, been *honoured* with the (envied) *Titles* of *Lords*, and their *Sees*, by the *piety* of *former* times, *endowed* with *fair* and *large Revenues*; whereof the *reason* is assigned in the *Statute*: b *For the due administring of what belongs to their places, and to keep them from corrupt and sinister affections*, &c. It was King *James's Maxime* (derived from a *profound experience*;) none of the *Bishops*-theirs (as he *affixes* it,) *No Bishop, no King*, which that most pious *Martyrly Prince* his *Son verified*, by his own most-*tragical example*. 7. If, (as he saies) the *Proverb be truer*, *No King, no Bishop*, it seems thereby, that *Bishops* are deemed useful to *them* (to *Kings*,) who think it *needful* for them, as *Kings*, to have Bishops in their *Kingdoms*. And, therefore, 8. that Kings cannot *very well* (nay, not *at all*) subsist without them: "Wherein (saies c the late-mentioned "*B. Prince*) so far, indeed *Reason of State* doth induce me, to *ap-* "*prove* that *Government* (of Bishops,) above any other, as I find it "*impossible* for a *Prince*, to preserve the *State* in quiet, unlesse he "hath such an *influence* on *Church-men*, and they such a *dependance* "on *Him*, as may best *restrain* the *seditious exorbitancies* of *Ministers* "*tongues*; who, with the *keys of Heaven*, have so far the *keys of* "*the People's hearts*, as they *prevail* much by their *Oratorie*, to *let* "*in*, or *shut out*, both *peace* and *loyaltie*, &c. And, saies Fishop Bramhal: d *Certainly, they who were the contrivers and principal actors, in this businesse, did more maligne Episcopacy for Monarchies sake, than Monarchies for Episcopacies*. So that, *Kingly*, and *Episcopal Government* may be *compared* to the *sweet* and *advantageous combination* of the *Vine* and *Elme*.

——*Alterius sic altera poscit opem*——
Et conjurant amice.——

a Isai. 49. 23.

b 24 H. 8. ch. 13.

c Εικὼν Βασ. Meditat. 17. p. 138. 8vo.

d Answ: to Militiere, p. 115. where he refers to Instances in the *Pope's Nuncio* in Ireland, and the *Presbyterian Faction* in Scotland.

To his Tenth Arg: *Because they do imitate the Priests of the Law so much in respect of their different Degrees and Orders, as Arch-bishops answering the High-Priest*, &c.

Answ: 1. But, if *Christ* and his holy *Apostles* did *accommodate* the *Jewish Institutions* and *Usages* to the *requisites* of the *Christian*

ſtian Church, in this *matter*, as in *others* very many; then, though this be an *imitation of the Jews*, it is, however, perfectly *Chriſtian*. and we have *proved*, *above*, that it was ſo done, in this very *matter*.

See Dr *Field* of the Chur. Book 5. p.

2. It is moſt ſure, that a *Rite*, formerly, *commanded* the *Jews*, not as *ſignificative of the future Meſſias*, but as *decent* in the *worſhip* of God, without 1 any *depending on it for Juſtification*, whithout 2 any *opinion that the Jewiſh Law obliges us*, and without 3 any *fear of being perſecuted by the Jews*, or *conſequent* 4 *compliance with them* (the *onely* not-obſerving of which *Cautions*, in the matter of *Circumciſion*, and ſome of their *other Ceremonies*, cauſed S. *Paul*, ſo to inveigh againſt *Judaizing*, Gal: * 5. 2. 5. 2, 4, 13. * 6. 12, 13, 14. * 5. 11.) may, *now*, be preſcribed by the *Chriſtian Church*, meerly as an *humane inſtitution*, judging that *decens* or *uſeful*, *now*, which was ſo, *then*; and in this *caſe*, if nothing *elſe* can be *objected* againſt it, ſave onely, that God thought *fit*, to preſcribe it to his *own people*, there will be little *fear* of *danger* in, or *fault* to be found with, any ſuch *uſage*, ſaies (moſt excellently,) the divineſt *Author* of the *View of the New Directorie*, § 13. p. 41. 2. That which S. Paul *taxes*, Gal: 3, 3. is the doctrine of the *Ebionites*, touching the *obſervation of the Jewiſh Law*; that they were altogether *bound* to retain the *Legal Service* or *Judaical Religion*, and that the *Faith in Chriſt*, and *living* according to it, would not prove *ſufficient*, to ſave them; obſerving the *bodily*, *Legal Religion*, and, thereupon, rejecting the *Epiſtles of S. Paul*, calling him an *Apoſtle* from the *Law*, and uſing the *Goſpel*, which is called *the Goſpel according to the Hebrews*, and no other; Obſerving the *Sabbath*, and all *their other Obſervances*, *Circumciſion*, &c. Now, what *affinitie* hath this to our *imitating* a *Jewiſh Practice* (qualified, as *above*,) onely as *decent* or *advantageous*, not as any waies *neceſſarie*, nor as *importing* our *obligation* to that *Law*, now by Chriſt *abrogated*?

Euſeb. Eccl. Hiſt. l. 3. c. 27. & 28.

But, *how* (ſaies the *Ob.* by *himſelf* propounded) *can they* (Choriſters, Organs, Altars, Sacrifices, Oblations, Purification of Women, Garments, &c.) *be Jewiſh, and yet Popiſh?* To which he *Anſwers: very well: for, the Papiſts are in a manner perfect imitators of the Jews*, &c.

Anſw: 1. For *imitation of Jews*, how far it may be *lawful* to *imitate* them in their *uſages*, we ſaw but *now*. 2. For *imitation of Papiſts* (as our *Uſages* are, *here*, (and, *elſewhere*) *branded* for *Popiſh*,) to be *Popiſh* is no *more*, than to *partake* of the *maners*, *cuſtoms* or *ordinances* of the *Popes*, which when, in *plain* terms, it is not *for-*

bidden

bidden in *Scripture*, how should it come to passe, that to *partake* of them, must needs be *unlawful*? For the *Popes* were the *Bishops of Rome*, of which the foremost or *leading* ones, having both for *Doctrine* and *Conversation* been *glorious* Members of the *Church of Christ*, the Church of *Rome* grew so *renowned*, as that for *judgment* in *Religious* matters, they *bare* away the *bell of Reputation*, and were to these *Western Churches* the *makers* of many *wholsome Ordinances* in *Religion*, and the eminent *supporters* thereof. Now *Corruptions*, after growing among them, though their *depravations* ought, by all means, to be *discarded*, yet are not their *Ordinances*, *therefore*, *corrupt*, or *rejectable*, because they were the *Acts* of *Popes*, but *as* things by them *enacted* or *acted contrarie* to the Word of God. So that, they are no *farther unlawful*, then as they are *demonstrable*, to to be *repugnant* to that *Cynosure* or **Rule**. And, if this cannot be *shewn*, we may no more, for *Respect of Persons* (though *Popes*) [a] *call good evil*, *or evil good*, than, for *personal* regards, we may violate God's *Commands*. Nor is it more to be *abhorred*, as a *Popish Corruption*, to use the *Ordinances* of *Popes*, or practise the *Usages* brought in by *them*, (provided they be not *evil* in themselves,) than the *Blessing* of God's *People*, in the words *Balaam blessed* them withal, is to be *detested*, as a *Balaamitish Corruption*. The (*condemnatorie*) *Names* of *Popish*, *Jewish*, *Heathenish*, &c. intend onely, that the thing *condemned*, *communicates* in the *nature* of those things, wherein they were *especially corrupt*, (respectively), and not of their *Indifferent* actings, and much *lesse* of the nature of their *Excellents*. Whence 'tis clearly *concludible*, to be *Popish*, (as neither to be *Jewish*, &c.) *simply*, is no *argument* of *necessarie faultinesse*: It must be *proved*, therefore, (before any *charge* of *evil* is *affixable* on these *things*, or *usages*, wherein we *inter-commune* with the *Papists*,) that they are *Popish* in *appropriate maligne* sense, which *will* not, *can* not, ever, be done, as hath, *partly*, appeared *already*, and when *farther instances* shall be *mustered*, will be made *apparent* in *them* also. 2. I have spoke to that *prejudicate misprision* (as learned and very worthy *Mede* [b] calls it) of many, "That the "measure of *truth* and *falshood*, *best* and *worst*, is the *greater* or "*lesser distance* from *Popery* (when as *Poperie*, also, conteineth much "of *Christianitie*,) or that which is most *destructive* of the *man of*

[a] Isai. v. 20.

[b] *Diatribe* on Matth. 6. 9. Luk. 9. 2, 3. 75, 76. See also the same learned man, among his Posthume Pieces, in a Letter of his to Mr *Hartlib*, p. 663. where he gives instances of this, in things for which we find no new rule given in the N. Test: there we are referred to the analogie of the Old, Id: Diatr: part 3d of the Holinesse of the Church, p. 53.

"*man of ſin* is, alwaies, moſt *warrantable and ſafe*, to be imbraced. "If it were, there be *ſome* in the World (whoſe *Religion* we "would be *loth* to *admit* of,) that would be found more *Orthodox* and better reformed Chriſtians, than any of *us* all. 3. It's *Calumnie* in *exaltation*, to ſay, it *was the aime of ſome of the late Biſhops*, or that *they intended to unite England to Rome*, as is *viſible* to all whoſe eyes are not *bleared* or *ſeeled* with *envie* or *malice*, by the *writings* and *carriages* of ſeveral *Biſhops* and *Doctors*, that were moſt under that *imputation* from the *Plebs*, and *Plebeian* (*tribuntian-ſpirited*) *Prieſts*. I might *inſtance* the R. F. in God *John* Bramhal a Primate (now) of *Ireland*, the R. Biſhop of *Durham* Dr *Coſens* b, of whom Monſ. *Daille*, the famous *French Miniſter* ſaid c, *They are beaſts, and indeed* Phanaticks, *who ſuſpect him of Popery, from which you will ſcarce find any more eſtranged*; together with *others* many, whoſe *recital* would be *needleſſe*, or *uſeleſſe*. So that 4. there's no fear of the *preſent* Biſhops (*even when their wings are grow'n* (as he *inſinuates*, with little *charitie*,)) that they would *endeavour, to bring England to Rome*; if they be like their *Predeceſſours*, or but *conſtant* to *themſelves*.

a Anſwer to *De la Militiere*, Tract of Schiſm, Replication to the Biſhop of *Chalcedon*, Ρομφαία Νεμ.

b His worthy work on the *Apocrypha*.

c *Beſtiæ ſunt & quidem fanatici*, &c. Dr Heylyn's *Examen Hiſtoricum*, p. 254.

To his Eleventh Argument, *Becauſe Dioceſan Power is more than the Apoſtles exerciſed, either joyntly or a-part, they not impoſing their Canons, but onely recommending them*, *Act*: 15. 29.

Anſw: 1. I have ſhewn, that *they* did exerciſe *more power*, than our Biſhops. 2. The words [--*from which if ye keep your ſelves, ye ſhall do well*,] which he will have to be a *recommendation*, as *diſtinguiſhed againſt a Decree*, was *a Decree* (ſo ſtyled by *himſelf*, and by the holy *writer* of the *Acts*, c. 16. v. 4. *delivered them the* decrees *for to keep, that were* ordained--] yea, who *durſt* have refuſed what, he ſaies, was but *recommended*, without *guilt* of *ſin*? 3. The *injoyning* them thoſe *Abſtinences*, is called *a laying upon them a great burden of neceſſarie things* d. 4. What they thus *decreed* or *inordered* (whether *conſigned* to Scripture, (which yet, *theſe* were) or *not*) were (*equally*) *binding*, as-to the *conſcience*, where the matters were of the *ſame alloy*: and therefore, he talks *weakly*, to ſay, *they impoſed not their Canons* (*except the pure Scripture, the true Rule*, &c.) 5. Seeing the *Government* of the *Church* is committed to the *Biſhops*,

d v. 28.

Our Bishops maintained, *to carie an* answerableness *to* [illegible] Bishops, Hebr: 13. 17. and there is no *government* without right, to *ordain* or *constitute* some certain things, *therefore* Bishops with their *Presbyters* in their *own* Church, and in *Council* in *many* Churches, may *constitute* some things, though not according to *Divine Right*, nor *so*, as that their *Constitutions* should be *equalled* to *Divine Laws*, (much *lesse*, *prefer'd* before 'em,) but 1 for εὐταξία; according to that *Precept*, 1 Cor: 11. 16. & 14. 33. 2 for *averting scandals* of the *weak*, to which matter that *Decree*, Act: 15. 20. is, usually, refer'd: 3 for the better *gaining* of minds to *Godlinesse*, of which *relation* are the *stated* or *set Fasts* used through all the Churches in the World, &c. a 6. The XX. *Article of the Ch: of Eng:* saith expressely, That *the Church hath power to decree Rites and Ceremonies, and authoritie in Controversies of Faith.* 7: Paul commands Bishops, to take care for the *ordering* of God's *Publick Service*, 1 S. Tim: 2. 1. where the words refer not to the *private Devotions* of *particular* persons, but to the *Divine publick Service* of the Church, as S. *Chrysostome*, *Theophylact*, *Oecumenius* among the *Antients*, *Estius* the *Romanist* for the Church of *Rome*, and, also, *Calvin* for the *Protestants*, have *interpreted*. 8. For what he adds, about *exercising dominion*, or (as he puts it, in *marg:*) *lordship*, *over the faith of Christians*, *which* (saies he) *Paul an Apostle*, *and Timothie a* Bishop *would not do*; we have *considered* the *place*, b as, also, the *matter*, here, *charged*, *alreadie*, and shewed that our Bishops lie not under that *guilt* (to be sure, they are not necessitated, by their *Function*, so to do.)

a See Grot: Annot: in Cassandr: *de Potestate Ecclesiastica.* *Potestas Ecclesiæ Propositi, ut quædam constituant pacis & ordinis & majoris utilitatis causa, quæ nos obligent, negari non debet. Id. Animadv. in Animadv: &c.* p. 62.

b 2 Cor: 1. 24.

To his Twelfth and *last* Argument, fetch'd from a *Comparison instituted* between *them*, and the Bishops mentioned in *Scripture*, particularly *Timothie* and *Titus*, whereupon we are presented with XV. *positive Characters* of those holy Bishops, together with XXIV. *disparallels* 'twixt *them*, and our Bishops.

Answ: 1. To argue from the *personal abuse* of the *Office* to the non-use, *Unwarrantableness*, *Un-Scripturalness*, or Necessity of the *Abolition* of the *Office*, is a most *irrational processe*. 2. The *faults* (*possibly*) of some *few* men of an *Order* or *Function* ought not, to be *diffused* upon *all* of that *Calling*, even by *congruitie* of *pure-natural Reason*:

Parcito paucorum diffundere crimen in omnes.

3. In his ſeveral *heads* of *Deſcription* of Biſhop *Timothie*, and *Titus*, we ſhall ſhew ſome *particulars* to be, either *falſlie aſſigned*, or *peculiar* and *reſtrained* to thoſe *firſt* times; and, then, *demonſtrate* the other *Characteriſms*, to belong to *our Biſhops*, alſo. 1 The *Choice* of the perſons was, never, in the *People*, as appears by *Cl: Romanus*'s Teſtimonie (above-cited,) which *exhibits*, that the *Biſhops* were made, before there were any *believers*, to *chooſe*. So that, 'tis not *imaginable*, how the *examination* and *approbation* could belong to the *people* or the *whole Church*, when thoſe, over whom they were *conſtituted*, were not, yet, *come-in*, but they were made *Biſhops* τῶν μελλόντων πιστεύειν, *of thoſe which ſhould after come into the Faith* a. The *people's choice*, therefore, *was* (nor *is*) no way, *required* to, nor *conſtitutive* of, the *being* or *conſtitution* of *Biſhops*, which was *compleat*, and ſtood *valid* without *it*, though 'twas moſt *happy*, when the *People's acceptation* followed. And, for the *choice* of the *Epiſcopi gregis* (as ſome will call them, as *contradiſtinct* to *Epiſcopi Paſtorum*,) they are, indeed, *choſen* by the *conſent* of the *People*; but, that, (for the *avoiding* of *factions*, and *tumults*, b &c. *incident* to *Popular Elections*) *transfer'd* upon the *King*, and the (reſpective) *Patrons*. 2 Of his *Texts* refer'd unto, the *firſt*, Act: 6. 3. imports, 'tis true, that the *Nomination* or *Choice* of the perſons

a See Doctor *Hammond's* Anſwer to *Owen's Animadverſions*, &c. p. 88.

b Adde, and out of *reſpect* to thoſe *Lords* of ſuch Countrey-towns, where were *Titles* or Churches endowed with maintenance out of their own Lands, &c. who, 'twas thought fit ſhould, therefore have great intereſt in the chooſing of *Clerks* in ſuch places; which purpoſe is Juſtinian's Decree to *Novel. Conſtit.* 123 *c.* 18. & *Canon Conc. Toletan:* Yet were they not called *Lords* of ſuch places after dedication to God, but *Patrons*, &c. The like is ſaid of *Emperours* and *Kings* in reference to both *Biſhops* and *Presbyters*. See Dr *Field* of the Church, l. 5. *c.* 54. *p.* 695. ib. *c.* 55. *p.* 701.

of the *Deacons*, there, was committed to the *Communitie* or *Societie* of Chriſtians, but that, 1 by the *Appointment* of the *Apoſtles* declared to them, v. 2, 3. 2 they had by the *Apoſtles* theſe *bounds* ſet them, *firſt*, to take ſeven (the *number* not left *arbitrarie*;) *ſecondlie*, to pitch on men generally known and well reputed of; *thirdly*, with theſe *qualifications*, 1 *Faith*, ſuppoſed in the ἐξ ὑμῶν, *ſome of you*, that is, *Believers*, *Chriſtians*, 2 *fulneſſe of the H. Ghoſt*, extrordinarie *Gifts*, 3 fulneſſe of *Wiſdom*, fitted by all theſe for this *employment*. And, when by the *Apoſtles Appointment*, together with the *obſervation* of theſe *preſcribed Rules*, the *multitude* had ſought-out the perſons, then, ſtill, the *Apoſtles* reſerve the καταστήσομεν,

χίσωμεν, the *Ordination* or *Conſtitution* of them, to themſelves, v. 3. and, ſo, in *other* Churches, the *Teſtimonie*, concerning the *qualifications* of the *perſons* was refer'd to the *Church*. Now, as *this* is all, we *can* grant him, ſo 'tis not *that*, he *deſigns*. Of his *other* place, (though I diſcern not, ſo *eaſily*, the *pertinencie* of it to this matter, yet;) I ſet for the *ſumme* of it, That the *whole Church* indeed, joyned in the *chooſing*, and *ſending Meſſengers* to Antioch with the *Apoſtles and Elders*, or *Biſhops* of *Judea*; but, that, with a *diſcernable diſtinction*; The *Apoſtles and Elders*, as they, whoſe *Decree* or *Appointment* it was [*it pleaſed or ſeemed good to the Apoſtles and Elders, to ſend choſen men,*] the *choice* and *miſſion* belonging to them, and the *perſons* ſent *men of them*, *Biſhops* of the *Council*, but, this, with the *knowledge*, and *approbation* of the *whole Church* joyned with them, as thoſe that were *Acceſſories*, not *Principals*, in the ſending. Neither, v. 23. were the *Brethren*, *members* of the *Council*, nor had *voices* in it; they onely *joyned* with the *Apoſtles* and *Biſhops*, ſhewing their *conſent* and *approbation*, and *ſubmiſſion* to the *Decree* of the *Council*.* 'Tis *acknowledged*, that *Timothie* and *Titus travelled about, preaching*, (and, in *that reſpect*, they may be ſtyled, *itinerant preachers.*) But, then, 1 it is one of the things, that is *yeelded* and accounted *extraordinarie*, in thoſe *firſt Officers* of the Church, viz. the *Extent* of their *Precinct* or *Dioceſe*, which, of the *Evangeliſts*, alſo, was the *whole World*, or thoſe *ſpecial parts* of it, which the *Apoſtles* had *allotted* to one another; whither when they could not go *themſelves*, the *Evangeliſts* were ſent; ſo that, they, *then*, were to make *great* and *often journeys*, and be *much* upon *Removes*, in thoſe times; and 2 became *reſiant* or *fixt* alſo, at length, as *is* (or *will* be) *manifeſt*.* 'Tis *acknowledged*, that *they were Attendants and Miniſters to the Apoſtles, and were Meſſengers of the Churches*; but, this, *viſibly*, was an *Extraordinarie*, unleſſe the *Apoſtles* ſhould *revive* again upon *Earth*, and the *Biſhops attend* them, and be *ſent* by them, &c. Why, *therefore*, doth he not ſay, alſo, that S. *Timothie* was *circumciſed*, and then *exact*, that our *Biſhops* (that they may be *like Timothie*, &c.) be *circumciſed*, alſo: for, *this* is no more an *Extraordinarie*, than the other? 4. Our Biſhops may be *Evangeliſts*, by making *known* the *Goſpel* to them, that *know* it not, *calling* them to the *Faith*, which is the *peculiar notion* or *importance* of εὐαγγελίζεσθαι, & κηρύσσειν, to *Evangelize*, and to *preach*, and μαθητεύειν, S. Mat. 28. 19. to *gather*

Diſciples, as thoſe words are *oppoſed* to *teaching*, Acts 15. 35. and v. 45. and as λόγ☞, *the word*, differs from *doctrine*, 1 S. Tim. 5. 17. a For, where there are any, within their *line*, or *lawful reach*, not *called* to the *Faith*, they *can*, and *will* (no doubt,) either travel or *journey themſelves*, to make the *Faith* known unto them, which is to be *Evangeliſts*; or, *authoritatively* imploy *others* to do it, which is to *be* (what they are *called*, in the *firſter Writers*) *Apoſtles*. And, though (as *Timothie* was *Biſhop* and *Evangeliſt*, too) *they*, alſo, may, *thus*, be both; yet they need not (in this *ſtate* of the *Church*) be ſent to *other Churches*, when by ſome of their preſent (ſo *envied*) *Officers*, they may, in their *abſence*, have the *effect* of the matter done, in very *due* and *requiſite* manner. * Now, the *reſt* of the *Character* will, very perfectly, *fit* our *Engliſh* Biſhops: * *They were begotten again, and converted by the Goſpel*, * *are true Diſciples and ſervants of Jeſus Chriſt*, * *men of good report*, * *inwardly and really affected to the People of God* (truly *ſuch*) as [Fathers, and] *brethren*, * *well acquainted with the Scriptures*, &c. *and having a gift to propheſie* (i. e. to b *notifie* the Will of *God* unto the *People*,) * *ordained ſolemnly by faſting and prayer* c in *imitation* of the *Apoſtles*, Acts 13. 3. obſerving IV. *Ember-daies*, by *Faſting* and *Prayer* to prepare for the *Ordination* of *Church-Officers*, (*immediately conſequent* to every ſuch *Week*,) * *either by the Apoſtles, Presbyters or Elders*, (which, what they ſignifie, viz. *Biſhops*, is ſhewed, *above*) *of the ſame Church or Churches they were of*; * *were, and are diligent labourers in the work of Chriſt and his Goſpel, and may be called Paul's* (yea, God's) *work-fellows* d, * *were, and are naturallie* e *careful of the things of Chriſt, and of the well-fare of Chriſtians*, * *were, and are much refreſhed in, and among the Saints and Churches of Chriſt*, * *were perſecuted, impriſoned, and in bondage for profeſſing, preaching and practiſing the Doctrine of the Goſpel of Chriſt*, (witneſſe our Queen-*Marie-Martyr*-Biſhops, and the *impriſonment* (of *twelve* of them at once, for about 18. Months,) ſad *diminutions* and *ſufferings* of *all* our Biſhops, in our late *Marian* daies,) * *were, and are ſuch as ordained* Biſhops *or Elders*, &c. *according to the appointment of the Apoſtles*, * laſtly, *were, and are*, doubtleſſe, *blameleſſe, vigilant, ſober, of good behaviour*, &c.

Next, enſues his *Negative Deſcription* of our Biſhops.

Now, for the *unravelling* of his *Liſt* of *Diſſimilitudes*, I ſhall lay down theſe *Rules* (as *Præliminaries* thereto.)

1. The

a See Doctor *Hammond* in N. Teſtament *mihi* p. 659. & 359.

b See *Mede's* Diatr: 1 Cor: 11. 5 p. 851.

c See the Book of *Ordination*.

d Fellow-labourers of God, θεοῦ συνεργοί, 1 Cor: 3. 9.

e γνησίως, ſincerely.

I. The *abuses* of *Persons* are, by no means, to be *transfer'd* on a *(Divine) Institution. Patet.*

II. It's a *Rule* of the *Smectymnuans* (in *Assemblie*, a) "To hold a Pref: to Directorie. "forth such things as are of *Divine Institution* in every *Ordinance*, "and that other things be set forth according to the *Rules* of "*Christian Prudence*, agreeable to the *general Rules* of God's Word.

III. Besides matters of *Faith*, many things were institute, for the *Government*, *Order* and *Peace* of the Churches, which, it was not *necessarie*, should be *prescribed*, because it was sufficient, that, being by *use* it self, brought into Churches, by the Apostles, that very *use* of them *acquainted* men's *eyes* and *knowledges* with them, with sufficient *conspicuousnesse*. b See *above. Patet.*

b And yet, nevertheless, in the *Apostolical Writings*, also, there are some *vestigia* or *traces* thereof; not, that 'twas the principal purpose of the *Apostles*, to *write* of them, but because sometimes *occasions* were given, to *glance* at them. See H. *Grot: passim*, in his *Eristicks*.

IV. Though the *substance* of Religion is *unalterable*, and no new *parts* of *worship* or Religion may be *added*, yet *Circumstances* and *Adjuncts* or *Accommodations* may lawfully be *allowed*. Or, thus;

Inventions of *men* in *Substantials* of *Divine Worship* is unlawful, but *Circumstantials* may lawfully be invented by men. Oft manifested, *above*.

V. There's *Authoritie* sufficient, by *Christ*, given to the *Church*, for the *ordering* of such matters, which are not *repugnant* to *Scripture*. See above, oft.

VI. It was lawful, to do *some* certain things, (among the *Jews*,) whereby the *Precepts* of the *Law* were *helped*, more than *hindered*. And, Christ teaches, S. Matth: 23. 3. that *they are to be observed*; even as, *now*, also those things are to be *observed*, which the *Rulers* of the *Church* do *command* and inorder, Acts 15. 28.

VII. It is not *necessarie*, nor yet *expedient*, that the *Elections* of the *Bishops*, and some other *Circumstantials*, touching their *Persons* or *Office*, should be, in *all respects*, the *same*, under *Christian* Princes, as it was when Christians lived among *Pagans*, and under *Persecution*. c *Patet.*

c K. *Charls* I. His second Paper to the Ministers in the Isle of *Wight*, p. 274. (not *denyed* by *them*)

VIII. There

VIII. There are ſome things, (in this matter) *de jure Divino, ſpiritual,* as the *Order* of Biſhops or *Epiſcopacie*; other *de jure humano, civil,* that is, their civil *Honour*, ſecular *Power, Temporalities, Revenues*, as to be Barons in *Parl'ament*, to *judge* in cauſes *Temporal*, &c. grounded on 1 Tim. 5. 17.

Now, therefore, when he ſaith, That *Timothie and Titus were not (as appears by Scripture)*

1. *Choſen to their Office by Deans and Chapters.* It admits *Anſwer* from ſeveral of the *Poſitions*, but *now* ſet down.
2. *Created by any earthlie Kings or Princes. Anſw:* Neither are *ours*, as has been ſhewn *above*. Where ſee, in what ſenſe.
3. *Conſecrated and confirmed by any Arch biſhop. Anſw.* 'Tis *falſe*, as has been made *apparent*, in Arch-biſhop *Timothie* and *Titus*, ordaining other Biſhops (ſo called, in a *diſtinct* ſenſe.)
4. *Did not call themſelves, neither were they called,* a *Lords.* It receives *Anſwer* from the VI I th and VI I Ith Rules.

a See 1 Sam. 1,26. *Hannah* calling *Eli*, **Lord, and 1 King. 18. 7. *Obadiah* calling *Elias* ſo.** *Si* Domini *appellentur, vel ex Principum* indultis, *vel ex ſubditorum* reverentiâ, *non invidendus eſt illis talis titulorum uſus, ſed uſurpatio.* Dominus & Magiſter *ſervorum lavat pedes*, S. Joh: 13. 13, 14. *& faſtus ſuperioribus objectus aliquoties conculcatur, ſub humilitatis pratextu ab inferioribus, ſed* majori faſtu. Biſhop *Prid: Faſc: Contr:* p. 211. See Biſhop *Hall*'s *Epiſcopacie by* Divine *Right*, Part. 2d § 17. about the Titles of our Biſhops, p. 174, 175 See alſo Biſhop *Downham* (on the ſame Argument,) l. 3. c. 6. It appears not to me, but the lawfulneſſe of the titles of *Maſter* and *Father* given to Miniſters, is as diſputable from the Scripture, as that of my Lord. Terms of accommodation by a (Presbyterian) Country *Miniſter*, p. 14.

5. *Did not ſwear Canonical Obedience to any Arch-biſhop. Anſw:* 1. How *knows* he that? 2. Neither did he *ſwear* (that we read) *Allegeance* to the *ſecular Magiſtrate*. 3. Beſides, it admits *ſatisfaction* from ſundry of the *Rules* or *Conſiderations, above.*
6. *Did not require any whom they ordained, to ſwear Can: Obedience to them. Anſw:* as *before.*
7. *Did not ask the Miniſters they Ordained, at their Ordination, Will you reverentlie obey your Ordinarie,* &c? *Anſw:* as *before.*
8. *When they ordained,* &c. *did not ſay, Receive the H. Ghoſt, and, take authoritie to Preach,* &c. *Anſw:* 1. *Receive,* &c. S. John 20. 22.

20. 22. signifies, not, 1 *sanctifying Graces*, had *before*; nor 2 *extraordinarie Gifts*, given at *Pentecost*, fifty daies *after*; but 3 *sacerdotal Power* of *Officiating* and dispensing those *sacred Ministrations*, whereto the *promise* of the *spirit* is annex't, and *wherethrough*, as thorough a *Canale*, this *Divine Water* is conveighed, for the good and *benefit* of others, by them as *Stewards*. *Accipite Potestatem Spiritualem*, saies *Hooker*. 2. It may signifie, also, a *Prayer*. Take the *Gift* of the *Spirit* for an *infused Gift*, so the words are used by way of *Impetration*. Take it for *Office*, so they are used by way of *Collation*, as was Arch-Bishop *Usher's Judgment*. And, sure, our *Bishops* are capable of *this*; and, this *Oyle poured on the heads* of *Apostles*, *descended* farther and *lower*, even *to the skirts of* their *garments* (that is, to the *Bishops*, their *Successours*, in *these* daies) Ps: 133. 2. 3. *Take thou authoritie*,] signifies *authoritie for Officiating* and exercising *Ministerial* abilities, and *transfering* it to *others*, as this *Commission* to *Officiate* was *transfer'd* to S. *Timothie*, 2 Ep: 2.2. (called, a *Gift*, 1 Tim: 4. 14. 2 Tim. 1. 16.)

a L. 5. § 77. p. 112, 113, &c. See also Bishop *Andrew's* IXth Serm: of the Sending of the H. Ghost, p. 695. where he reckons the *Apostleship*, or the very *Office* to be a *Grace*, one of the *Graces*, without doubt of the H. S. See likewise Dr *Heylyn's Theol. Vet. l.* 3. p. 356, 396, 369. and (on the *verba solennia*) 369.

9. *Tendred no Book* b *of Articles, Canons or Common-Prayer*, &c. *nor required any, to swear such things. Answ*: S. *Paul* gave *Timothie* a short *Summarie* of the chief things that were to be believed by all, in *opposition* to all growing *Heresies*. Of the nature to which Τυπώσεις, i. e. *short Form*, are *our Articles* for *Credenda* (as our *Book of Canons* answers the Apostles *Diataxes*;) and our *Common-Prayer-Book* (*as*, 'tis a *venerable Formularie* of Primitive *Devotion*, *so*) 'tis an excellent *Hedge*, to keep out *Errours*, so to retain a *Common* profession of *Catholick Verities*.

b Arch-bishop *Bancroft* in Serm. at S. *Paul's* on 1 S. Joh: 4. 1. tells us (p. 40, &c.) that there is not a reformed Church in *Christendome*, which doth not require *subscription*, (at the least) of their *Ministers*; instancing in *Geneva*, *Germanie* as to the *Augustane Conf.* citing *Melanthon* against heretical and (in this matter) licentious, *Oiander*; the practice of *Emperours and Kings*, and, generally, of *all Christians* in times past, together with the VII'th Canon of the *Counc. of Nice*.

10. *Did not lay hands upon any, to ordain them, before they were elected.*

elected. Answ: The onely *true* and *proper* act of *Ordination* is, to *invest* men with that *Power*, which do'th make them *Ministers* by *consecrating* their persons to *God*, and his *Service*, in *holy things*, whether they *exercise* that *Power*, or no. a

11. *Did not intermedle in civil and secular affairs*, &c. *Answ:* 1. How *should* they, under *persecuting* Heathen Emperours? 2. Why may not *Princes* give *honour* to what *Subjects* they please? And 3. why not *Churchmen*, *now*, as capable of *Civil Honour*, and *Power*, as under the *old Law*; when, what *Religious King* was there, ever, among the *Jews*, who had not, continually, the *High-Priest* to second him, in all his affairs? *Aaron* next to *Moses*, *Eleazar* to *Joshua*, *David* with *Zadok* and *Abiathar*, *Salomon* and *Azariah*, *Joas* and *Johajada*, *Josiah* with *Hilkiah*, *Jehosaphat* and *Amariah*. *It's well with the Church when Godly Prophets hang, as precious Ear-rings at the Prince's ears*, said a *Divine*. 4. See *Rule* VIIth and VIIIth *above*.

See Deut. 17. 9. &c. Gen: 14. 18. *Melchisedek* King and Priest. Consider *Eli* Priest and Judge fourty years, *Samuel* thirty, *Maccabees* after *Capt.* Rulers in both Civ. and Eccl. *Causes*. See Bishop Downam's Determination, in this matter qu. 11 (our Author may have it in *English*, in Mr *Jer. Stephens Apol. for Bishops.*) See, also, A. B. *William*'s Speech re-published by the same *Author*, p. (especially) 93, 94. See too, Bishop *Prid Fasc*: Contr. p. 217, &c.

12. *Had no stately Palaces, Answ:* 1. How *should* they, in *times*, and under *Governments* enemies to their *Profession*? 2. By the *Apostles Argument*, 1 Cor: 9. 13, 14. the *Ministerie* of the *Gospel* should be as well *provided* for, as the *Levitical*. But, now, 3. *such*, and so *many Allowances* b had the *Priests* and *Levites*, that, setting-by their *Corn* and *Cattle*, and all manner of *Increase*, their *Maintenance* had far *exceeded* that of the *English Clergie*, and adding unto these the *Tithes* of all *creatures tythable*, it doth *more* than *double* it. They were possessed of *fourtie eight Cities*, and the *Territories* round about them, extending every way, for the space of *two thousand Cubits*; which, in so *smal* a Country, was a *greater* proportion, than the *Rents* received by the *Clergie*, for all the *Bishopricks* and *Chapter-lands*, in the *Realm* of *England*. All that the *Church* (*Cathedral*, or *Parochial*) hath, falls *short* of the *proportion*, which God allotted to the *Tribe of Levi*.

b See Trelenie, *The Undeceiving of the People in point of Tythes*, p. 6, 7, &c.

13. *Had*

13. *Had no High-Commission-Courts, nor Country-Courts, to convene People. Answ:* 1. They had *Jurisdiction* though, and *exercised it* with great *severitie.* 2. Look Rules IVth, Vth, VIth, &c.

14. *Had no such Officers under them as Deans,* &c. *Answ:* 1. I have, sufficiently, *accounted* for them, *alreadie.* View the *Positions.*

15. *Used no such Oaths as that* ex Officio, &c, *or the* &c. *Oath,* &c. *Answ:* 1. For the *former Oath,* it is very *lawful,* as appears, 1 by our *Saviour's practice,* S. Mat: 26. 63, 64. *The High-Priest said unto him, I adjure thee by the living God,* &c. which *adjuration,* Christ *obeyed*; and, by the practice under *Moses's Law,* in case of *Loan* or *Trust,* Exod: 22. 10, 11. of *Jealousie,* Numb. 5. 19. of *Trespasse,* 1 King: 8. 31. of *prohibited Mariages,* Ezr. 10. 5. 11. 2 In that it is such an *Oath* as may be taken *in truth, judgment and righteousnesse,* the *Qualifications* required in an *Oath,* by *Jeremie* the *Prophet,* c. 4. 2. as might be shewed, *distinctly,* and *irrefragably,* if I did not *studie haste.* 3 And, that usual *Objection* [a], *Nemo tenetur seipsum prodere,* &c. No man is bound, to betray or accuse himself, &c. is *Answered* by *Aquinas,* "That the man do's "not betray *himself,* but he is accused by *another,* inasmuch as a *necessitie* of answering is *imposed* on him by *him,* whom he is *bound,* to obey. [b] 2. For the *et-cætera Oath* (as they *scoff it,*) it is *answered,* 1 that the [&c.] was *unhappily* and *improvidently* left in it: 2 that the *integritie* of the *meaning* of such as composed it, hath found *belief* in the *hearts* of *honest* men, as the very knowing Gentleman *Hamon le Strange,* [c] Mr *Thom: Fuller* [d]. Which *latter,* in his *Church-Storie,* vouches *one,* whom he very *highly praises,* that gives this *very good account* of that [&c.] "It was onely inserted, to save the "*enumeration* of many *mean Officers* in the Church, whose "mention was *beneath* the *dignitie* of an *Oath,* and would bu[r]"*clog* the same, which may very well passe for our 3 *Answer*

[a] See Bishop *Andrewes's* Serm. of the lawfulnesse of swearing, on Jer. 4. 2. p. 47. and on the Commandements, p. 242. and his *Posthuma.*

[b] *Non ipse seprodit, sed ab alio proditur, dum ei necessitas respondendi imponitur per eum cui obedire tenetur.*

See Doctor *Featley's Dippers,* &c. à p. 95. ad p. 101. Doctor *Heylin's* moderate Answ: to *Burton* c. 1 à p. 11. ad p. 16. *Ambr: Fisher's* Def: of Liturgies l. 1. c. 17. p. 178, 179. But, especially Dr *Cosins* in Q. *Elizabeths* time Dean of the Arches, part 3. c. 15. [c] Hist. of K. *Charles* I. [d] *Appeal of injur'd Innocence,* part 3. p. 40. See, also, Dr *Heylin's Observations on H. le Strange* (abovesaid) his Hist. [e] *Fuller's* Ch: Hist. Book 9. p. 171.

in this *concern* 4 If *all* this could no be *pleaded* (enough, to *ſatisfie* all *impre judicate, candid* minds,) it is, perfectly, free'd from all the *accriminations* of *Smec*: and the *Covenanting party*, unleſſe they'l *condemn themſelves*, for their *interpretative* [&c.] incorporated into the body of the *Covenant*, whereby People are bound, *to defend the Priviledges of Parliament*, though what they be is *unknown* to *moſt*, that take the ſame.

16. *Did not impoſe Penance, Fines*, &c. *Anſwer'd above*, and the *Rule* ſatisfied it.

17. *Did not wear Scarlet-Gowns, Mitres, Lawn-ſleeves*, &c. *Anſw*: 1. This is oft *diſcharged, above*: they were under *Perſecution*; and ſome of theſe things were *imitated* from the *Jews* (which to do, is *proved*, perfectly, *lawful*, as above,) 3. They are *ſignificative Veſts* (and, *therefore*, the *better*,) as *Purple-Gowns* betoken *zeal*, &c.

18. *Did not ſell Livings for money, nor give them as Dowries*, &c. *with their Daughters*, &c. *Anſw*: 1. from the firſt *Rule*. 2. Why *not*, if the men be, otherwiſe, deſerving?

19. *Did not ſilence Miniſters under the Notion of Puritans, and factious perſons, but onely by ſound Doctrine. Anſw*: 1. But was there no κατάκριτος ἀποκήρυξις, ἀφορίζεσθαι, *exciſion* or cutting off, Gal: 5. 12. ἀδόκιμος, *rejection*, Tit. 3. 10. *delivering unto Satan*, 1 Tim. 1. 20. [a] and is not this *ſilencing*, and *worſe*? 2. We have *vindicated* the *demeanour* of our *Biſhops* towards *ſuch Refractaries*, already. 3. Had the *Directorie*, or any other (new) *Model* of Church-*Service* or *Government* been ſet-up, here; ſhould the *conſcientious Epiſcoparian diſſenting* (though, *unſeditiouſly*) have fared *better* [b] than *they* did, under our *Legally-eſtabliſhed*, (and, withal) *Primitive* Church Government, and *Divine-Liturgie*? 4. *Titus* is commanded, [c] to *ſtop ſuch perſons mouths*, by not *permitting* them, to *vent* their deceits, and by *rebuking them ſharply*, that is, by *inflicting the Cenſures* of the Church upon them. See Doctor *Hammond in Loc.*

[a] 1 Cor. 5. 5.

[b] Ἀλλ' ἐμὲ ἔνιοι πρότερον δυσωπῶν ἐφ' ἑκάστοις ἐβιάσαντο (ἂν ἤκουσθε.)

[c] Titus 1. 11, 13.

20. *Did not cauſe any of the Believers, to be preſented, fined* [d], *im-*

[d] *Compellite intrare*, S. Luke 14. 23. Muſt be *foris neceſſitas, ut ſit intus voluntas*. In S. Austin time, there were divers Donatiſts that by compulſion were converted, and thanked the Emperour for compelling them. See Biſhop Andrewſon the Commandements, p. 380. See alſo here *above*: Hither ſome refer S. *Luke* 14, 23. and *Revel*: 2. 20.

priſoned

prisoned or banished under the notion of Sectaries, &c. *Answ.* 1. How *should* they, when *themselves* were not *countenanced* by the *State secular*? 2. *Giving to Satan*, for him to *inflict diseases* (and *consequent* thereon) *death*, (which they, oft, did, as *appears*) was as *bad* as all this. 3. S. *Austin* distinguishes *improbus infidelis*, & *improbus fidelis*; and (I *doubt* me) the *Believers*, our *Author* is *concerned* for, are of the *latter* sort at least, as his's, sufficiently, appeared, by their *dismal* and *desperate actings*. *You have killed the people of the Lord*, was once the Cry for such as these, *Numb*: 16. 41.

21. *Did not require the sole Power of Ordination and Jurisdiction, like Demetrius. Answ*: 1. *Diotrephes* a, he *would* say. 2, It is *fit*, and *useful*, that the *Presbyters*, there, present, should *lay-on* their hands by the *hand* of the *Bishop*, and so, *joyn* in the *Prayer* for a *benediction*; but, there's nothing *producible* (no, not from the IVth *Counc. of Cath*: can: 20, nor IId produced by the *London-Presbyterians*, in their *Jus Divinum* b,) that a *Presbyter* might not be *ordained*, without the presence of *Presbyters*. 3. The *custome* is, still, *retained* in *our Church*, in all *Ordinations* of *Presbyters* and *Deacons*. 4. *Jurisdiction spiritual* is in *them* alone, save as they *impart* it.

a 3 Ep. S. Joh. v. 9.

b See Doctor *Hammond's* Answer to it, p. 185, 186.

Οἱ πρεσβύτεροι ἢ διάκονοι ἄνευ γνώμης τοῦ ἐπισκόπου μηδὲν ἐπιτελεῖτωσαν, *Can: Apost. XL.* the reason is there annex't, αὐτὸς γὰρ ἐστι πεπιστευμένος τὸν λαὸν τοῦ Κυρίου. Τὰς πρεσβυτέρους μηδὲν ποιεῖν ἄνευ γνώμης τοῦ ἐπισκόπου; saies the Counc: of *Laodicea* Can. 56. See also the Counc: of *Arles* Can. 19. *apud* Doctor *Hammond's* Vindic. against the London-Ministers, p. 158. See also *Tertul. de Baptismo* c. 17. & *de corona Mil:* & Just. Martyr Apol. 2.

22. *Did not neglect to preach the Gospel*. &c. *Answ*: 1. I *plead* not for any *negligence* in the *great work* belonging to the *Episcopal Office*. 2. When S. Paul *commissionates Titus*, [*For this cause left I thee in Creet*, &c.] Tit: 1. 5. he mentions *Jurisdiction*, and *Ordination*, not *Preaching*. 2. *Ruling* is a *prime* part of the *Episcopal Office*, and a *great work*, to do it *well*, so that it may have *reason*, to *supersede much* of *Preaching*: For, as one, c *choicely*, observes, notwithstanding all S. Paul's *assistances* of *Spirit*, he do's reckon that *care*, *that came upon him daily from the Churches*, among his *persecutions*, and it *sums* up his *Catalogue*

c Dr *Allestry* in his Consecration-Sermon, *above* cited, p. 87.

 To *remove from one Dioc. to another, lawful:*

logue of *ſufferings* 2 Cor: 9. 28. Such *various neceſſities* there are, by which *Government* is *diſtracted*, and knows not how to *temper* it ſelf to them. 4. Therefore, *ſome* will *anſwer*, that it is not *fit*, a *Biſhop* ſhould preach ſo *frequently*, in his own *perſon*, as *others* of his *Clergie*, conſidering he hath a *Dioceſe* to *Rule*; and *they* would put this *Queſtion*: *Is it fit for the General of an Army*, (now, the *Church* is reſembled to an *Armie with Banners*, Cant: 6. 4.) *that is to order the whole Armie, to fight as much, in his own perſon, as an inferiour Commander, or a common Soldier*? If he *engage* himſelf, in his own *perſon*, to the *neglecting* of his *Office* as *General*, he may, *happily*, be *reputed* the more *popularly valiant*; but, withal, it is a very great *adventure*, if he *deſtroy* not *himſelf*, and his *whole Army*, by it. 5. The *Biſhop* ought to *preach*, in's own *perſon*, and, that, *frequentlie*, the *oftener*, the *better*, with regard had to his *years*, and other *parts* of his *Dutie*; not ſo, as to *neglect* the *over-ſight* of the ſeveral *Preachers* under him, as-to *obſerving*, *incouraging*, and *ordering* them; if *otherwiſe*, it's probable, he may live and die the more *popular man*; but to have beſtowed more time in the *ſeverals ſpecified* had been *better* and more *edifying* for his *Dioceſe*, and their *ſouls health*.

24. *Did not remove from one Dioceſe to another for greater preferment. Anſw:* 1. from *Rule* firſt. 2. It may be, they *remove*, for a better *Competencie* [a], that they may live more according to their *venerable ſtate*, and be more *hoſpitable*. 3. [b] They may *remove*, for the greater *preferment* or *promotion* of *God's glorie* and *ſervice*.

a *Given to hoſpitality*] 1 Tim: 3. 2. that is, ſaies *Hierom*, that he receive the ſtrangers, entertain the native, and in a word admit all comers; adding, if a *Layman* entertain but two or three, *Hoſpitalitatis officium implebit. Epiſcopus niſi omnes receperit, inhumanus eſt.*

b I ſhall dig, and delve, and plant, in what ground ſoever my maſter ſets me. If he take me to a larger field, complain you not of the loſſe, while the Church may gain. —Even *Parents*, when the *Prince* commands, leave their families, and go to wayte, Bp *Hall's Epiſtles*, Decad. 1. Ep. 9. to Sir *Robert Drury* and his *Lady*, concerning my removal from them.

Thus, we have *run* over his *tale* of *Unlikes*, which he *concludes* with theſe words: *Two ſuch Biſhops as Timothie*, &c. *were worth a*

whole

whole Thrave of Lord Bishops. Unlesse they were such as Cyprian, &c. Cranmer, &c.

Answ: 1. Our *Bishops pretend* nor to be *equal* (in the sense, here, intended) to SS. *Timothie* and *Titus* (as neither *ought* the *haters* of *Bishops lay challenge* to *equal worths* with *them*, as *conceived* no *Bishops*.) 2. We have had *Bishops*, that may be, truly, thought, to *bear up* to *pitch* of *excellencies* with *Cyprian*, *Ambrose*, *Chrysostome*: Witnesse our *Whitgifts*, our *Jewels*, our *Andrews-es*, our *Lakes*, &c. 3. Though they should not be *perfectly* their *matches*, yet they may have been *good Bishops*; it is *somewhat*, also, *in secundis consistere*. 4. These fore-named *Antients* were *Bishops* in the *distinct*, *appropriate* or *limited* sense (yea, *Arch-bishops*, a) therefore, if he can *digest* these as *Bishops*, he can digest all Bishops, as far as their *Function*, according to the so *trite Rules*, *Quidquid convenit tali quà tali, convenit omni tali*, &, *A quatenus ad omne valet consequentia*. 5. I *ask* him, whether *Cranmer* (who, also, was an *Arch bishop*,) *Ridley* (and *Hooper*) were not *our Bishops*, yea and *those*, that gave us a *Liturgie*, and *our* (so *defamed*) *Liturgie* and *Ceremonies*, and who were so *maligned* and *hated* by the *Puritans* and *Sectarians* of those times, of whom when any *good* is spoken by *such* as our *Author*, it is (I fear) but *ad conflandam invidiam* on their *Successors* (not out of *love* to *themselves*.) 6. Here, also, we may *applie* that of our Saviour, S. Luke 11. 47, 48. *Wo unto you, for ye build the sepulchres of the Prophets, and your fathers killed them. Truly ye bear witnesse that ye allow the deeds of your fathers, for they indeed killed them, and ye build their sepulchres.* 7. Certainly, we *may*, without *miracles*, or before *inversions* of the *course* of *Nature*, have *such Bishops* as *Cranmer*, &c. and as *ready* to lay down their *lives* against *Popish Errours*, or in *opposition* to *Puritan* or *Sectarian Principles* and *Practices*; as, also, I believe, we, *now*, have. 8. *He whose house is of glasse* (saies the *Proverb*) *ought to take care how he throws stones at other men's* (according to two of his own *Sawes*.b) But, now, that our

a S. Cyprian is called Ἀρχιεπίσκοπος τῆς τῶν Ἀφρικανῶν χώρας, Conc: Constant: in Trullo, can. 11. S. *Ignatius* (whose Successor S. *Chrysostome* was in that See) in his Epistle to the Romans, styleth himself, τῆς ἐν Συρίᾳ Ἐκκλησίας ποιμένα.

b *Turpe est Doctori cum culpa redarguit ipsum.* &, *Qui paratus es in alteram dicere, ipsum oportet se corrivitio.*

Author

Author is *hugelie guiltie* or *criminous*, I *might* ſhew by the pen of a *Protectorian* a (no *Prelatiſt*.) Yet, 1 Becauſe *re-crimination* is no *purgation*. 2 Becauſe, (I thank God, I can *truly* ſay) I love not to *diſplay* men's vices, though, here, it might be *uſeful* at once and *lawful*, and but a *juſt allowable return* to his *aſperſing* the Engliſh *Clergie*, (*Fathers* and *Sons*:) and 3 becauſe he is not ἀξιοθεάμετος, as *Caligula*'s b word was, I could be *content*, to let this *part* alone.

a In a paper called, *Strena Vana, Orionſis*

b *Sueton*: in *Caio Cæſ*: *Caligulâ*, c. 47.

Yet, for a γεῦμα or *taſt*, let's draw-up a *Diſparallel* between *Timothie* &c. (an *Itinerant Preacher*, as he calls him) and *himſelf* and, that, in *his Method*.

Reader, *Theſe Errata's being found by a ſecond peruſal of the Author, after the Book was finiſht, is the reaſon of their being Printed here, there being no room any were elſe.*

Pref. p. 3. l. 14. r. graze. p. 12. l. 24. r. may. *Book*, p. 5. l. 8. r. Gideon. p. 8. l. 7. for X, r. V. p. 27. l. 4 r. ὃν. ib. l. 18. r. νόμιμος. p. 33. l. 17. *add*, out of the preus *Gerſon*. p. 64. *tit*. r retained. p. 75. l. 9. r. for. p. 74. l. 7. r. 7. p. 76. l. 27. r. they. p. 77. l. 11. r. about. p. 84. l. 21. r. chæiſm. p. 89. l. 1. *marg*: r. The. p. 90 l. 25. r. ἀσομες. p. 91. l. 23. r. herd. p. 96. *tit*: r. Circumciſion, &c. p. 109. l. 9. r. ἀσχήμονα. p. 115. l. *ult*. r. perception. p. 118. l. 3. r. no. p. 120. l. 25. r. Lawgivers. p. 132. l. 8. after many, r. (too many.) p. 133. l. 15. *dele* in. p. 135. l. 30. r. dignam. p. 139. l. 20 *marg*: r. Veterum. p. 147. l. 25. r. VI's. p. 150. l. pen. r. colere. p. 153. l. 10. r. Churches. p. 156. l. 11. *marg*: *dele* 150. &c. p. 162. l. 19. *add* they. p. 170. l. 9. r. tribunitian. p. 179. l. 29. r. they. p. 177. l. 6. r. of. p 189. *tit*: r. Oath. p. 190. *tit*. r. Apocalyptical. p. 193. l. 11. *dele* porch. p. ult. in Addend. l. 2. *poſt*, Chriſti, *add*, in. ib. l. 12. r. Nemeſis. ib. l. 11. r. deciſive.

Timothie

Timothie and *Titus* were not (as appears in Scripture)

Timothie and *Titus* were not (as appears in Scripture)

1 Counterfeiters of holy Orders (and so, Preachers without calling) But, so was *he.* a — a p. 2. & 12.

2 Preached no seditious Doctrine against lawful Governours. But, so did *he*, saies my Author. b — b p. 3.

3 Did not cheat and seduce poor souls, by spreading errours, divers years. But so did *he.* c — c ib: & p. 4.

4 Did not preach (all they could possibly) for the rooting-out of *Ministerie*, branding the *Calling* as *Anti-Christian*, and rendring the persons by all *scandalous aspersions* (as my *Informer languages* it,) to become odious to the people. But, so did *he.* d — d ib:

5 Were not like *Demetrius* and his fellow-tradesmen, the whole *devotion* of whose worship, the *Silver-shrines* took up. Yet, such was *he.* e — e ib:

6 Had not, beside a (*Parliament*)-yearly *Stipend* of *a hundred pounds*, vast emoluments out of *sequestred benefices*, the while *protesting* and *vowing* before God and men (usually in Sermons) that they never received a *pennie* for their pains and preaching. But, so did *he.* f — f ib: & p. 4, 5.

7 Did not by Preaching advance (as other errours, so) the *Millenarian* errour, with an intent to destroy *Magistracie.* But, so, did *he.* g — g p. 5, & 10.

8 Were not proud *Luciferian Enthusiasts.* But, so, by several *Instances*, *he* appears to be. h — h p. 5, 6.

9 Did not horribly *blaspheme* and abuse Scripture, and vilifie Baptisme. But, so did *he*, as appears oft. i — i ib. & p. 6.

10 Did not approve and *be-Saint* Blasphemers and *Debauche's* or *Felo's de se.* But, so did *he.* k — k ib: & p. 7.

11 Did not teach, that it were a good deed, to *cut the throats* of all *orthodox Ministers.* But, so did *he*, (under the name of all the *old Ministers.* l — l p. 8.

12 Were not *incompassionate* and cruel. But, so was *he*, as appears manifoldly. m — m p. 9. &c.

13 *Preached* not against what they *practiced.* But, so did he, n (decrying *Tythes*, an *gathering* them.) — n ib.

14 Were not unspeakable oppressors, faithlesse dealers. But, so was *he.* o — o p. 10, 11, 12.

15 Were not *obscene*, nor used *spurious* speeches (especially in Sermons.) But, so was *he*, as oft appears. p — p p. 7, 8.

But,

But, I *reſtrain* my ſelf from the *farther purſuit* of this matter, and *propoſe* it to the *Reader*, whether the *condemnation* of our *Church-Government* and *Service* by *ſuch* a perſon, be not a very *vocal* ſtrong *advocate for* it, according to that of *Tertullian* concerning *Nero* a, *Whom*, ſaith he, *who ſo knows, may underſtand that it was ſome grand Good, that was condemned by Nero.*

a Sed tali dedicatore damnationis noſtræ etiam gloriamur. *Qui enim ſcit illum, intelligere poteſt, non niſi aliquid bonum grande à Nerone damnatum.* Apol. adv. Gentes c. 5. mihi p. 670.

In the *next* place, after a *Caſt* of his *Billings-gate* or *Horſe-Rhetorick*, which we *leave* as *fit* for a perſon of ſuch a *character* (as you have heard:) he will propoſe ſome *Objections* (againſt *himſelf*) *for* Biſhops, which he will have *not to be many, and any of them, eaſily, anſwered.* Theſe are μεγαλῶα uttered μεγαλοφώνως: but we may ſay;

Quid dignum tanto feret hic promiſſor hiatu?

Let's *behold*! *Enter*, therefore, his *firſt Objection.*

Obj: 1. *Were there not* Biſhops *in the daies of the Apoſtles? Was not Timothie* Biſhop *of Epheſus, and Titus of Crete?*

To this he *Anſwers, There is no Scripture, that proves either of them to be* Biſhops *at all, much leſſe of thoſe places.*

To this *we Anſwer*, 1. That we have ſpoke to this matter *afore.* 2. We, *now*, ſhew out of (the *Scriptures*) the *Epiſtles* to *Timothie* and *Titus*, that they were, indeed, *Biſhops*, 1 Becauſe they are *commanded* and *directed*, to ordain *Presbyters* by a wary and *ſuſpenſe Impoſition of hands* b, which S. *Hierome* c *acknowledges*, to belong onely to *Biſhops*; 2 to *reſtrain* d heterodox *Teachers*; 3 to *direct* and promote *publick* prayers e; to *honour* above others *the Elders that rule* well, *eſpecially them that labour in the word* and *doctrine* f; againſt ſuch as are *accuſed*, to determine nothing lightly, ſave *under two or three competent witneſſes* h; 6 *to rebuke* i the obſtinate, publickly, in all men's ſights, for the terrour of others, which can't agree to one *Presbyter* over another, by reaſon of *confuſion*; 7 to *correct* or *authoritatively redreſſe* ſuch things as are, at any time, *wanting*, or out of *order* k; 8 to deliver or *commit* ſuch things, as they

b 1 Tim: 5. 22. Tit: 1. 5.

c *Exceptâ ordinatione, Ep.* 85. *ad Evagr.* Χωρὶς τοῦτο μόνον ἃ τοῖς ἐπισκόποις ἐπιτρέπεται, *Chryſoſt: Hom.* in 1 Tom.

d 1 Tim. 1. 3.

e ib: 2. 1. f ib: 5. 17. g ib. v. 10. h ib: v. 20. i John 9, 10. (if *Diotrephes* were a Presbyter) k Tit. 1. 5.

they had *received* from S. Paul, *to faithful men, able to teach others* a; 9 to give rules concerning Christian *Discipline* b. Now, these things being, for the most part, to be *exercised* on *Presbyters* in the *strict* sense, are to be *exercised* by none, but *Bishops*. 2. *Peter du Moulin* the Son tells us, that his learned *Father*, in his *Bible* full of *Marginal Notes*, written with his *own* hand, expounds (one of the above-cited *Texts*) Tit: 1. 5. *For this cause left I thee*, &c. thus: "It must needs be that some *prelacie* c was given to *Titus over* the "rest of his *Symmistæ*, and the *Right of Ordination*: As also, what "is said to *Timothie*, *Receive not an accusation against an Elder*, "1 Tim. 5. 19. do's seem to give to *Timothie* a *Tribunal* over Mi- "nisters. Adde, also, that of the *Angel of Ephesus* d: Nor if "*Superioritie* were an *evil* thing, would *authoritie* have been given "to the *Apostles* over the rest. *These* (saith the *Son*) *are his private and serious thoughts upon that point, wherein he sought no mans satisfaction, but his own.* e

a 2 Tim. 2. 2.
b Tit. 3. 10.
c ἀρχιερωσύνη.
d Rev. 2. 1. where is but one *Angel* mentioned, though there were many *Priests* in the City, (saies he.)
e See a Letter of a French Protestant about the Covenant, p. 19, 20.

This *Answer* I, thus, draw-up into *Argument*:

They who are *commanded*, to *censure*, *rebuke* f, and *correct*, with all *authoritie*, not to *permit themselves to be despised*, to *stop the mouths* of vain and unruly talkers, to *represse* foolish questions and vain bablings, to *excommunicate* the refractarie and obstinate, to *try and prove* those who desire the *Office of a Bishop*, and *accordingly* as they are *found* worthy or *otherwise*, to *admit*, or *refuse* them, &c. have the *Power of Jurisdiction Spiritual*, i. e. are *Bishops* (in *appropriate* sense.)

f See *Epiphanius Her.* 75.

But, *Timothie* and *Titus* are *commanded*, to do *these* severals, 1 Tim: 4. 11, 12. 3. 10. 5. 17, 19, 20. 6, 17. Tit. 1. 11, 13. 3. 10.

Therefore, *Timothie*, &c. have *Power of Jurisdiction spiritual*, and, *consequentlie*, are *Bishops*.

His second *Obj*: runs, thus: *What? Doth not Paul, in his Subscriptions, direct his Epistle, to them as such*, 2 *Tim*: 4. *end. Tit*: 3. *end*? To which he *Answers*, 1 that *the Subscriptions at the end of all S. Paul's Epistles seem, to be added by men since*; *and were not written by Paul*.

Answ: 1. For those *Epistolarie Post-scripts*, (though we should

lay no great *weight* on them, yet) they are to be held of *great Antiquitie*, and, therefore, *ſuch*, as, in *queſtion of Fact*, where there appears no *ſtrong evidence*, to *weaken* their belief (as we ſhall ſee *anon*, that there appears *none*) ought not to be, lighty, rejected [a]. 2. Though they ſhould not *convince*, as *Canonical*, yet they ſhew the *ſenſe* of the *Church* of *former* times, as in way of Hiſtorie, as do the *four Titles* of the *Goſpels*, which once *diſpunged*, who would be able, to *diſtinguiſh* S. *Matthew*'s from S. *Mark*'s, or S. *John*'s from S. *Luke*'s *Goſpel*? 3. As the *Greek Churche's* retaining of SS. *James*'s, *Baſil*'s, *Chryſoſtome*'s Liturgies, (though thoſe *Pieces* are, perhaps, ὑποβολιμαῖα, and not, *purelie*, the *ſame*, as thoſe *Authors* (truly *thoſe*) left them,) is yet an *Argument* of great *authoritie* to any *prudent* man, that there *were ſuch* things, as *Liturgies* of *their* penning: So, in that there *were* ſuch *Subſcriptions*, of *ancient* times *affix't* to theſe *Epiſtles*, wherein *Timothie* and *Titus* are declared *Biſhops*, 'tis an *indication*, that the Church of *thoſe* times *ſo reputed them*, i. e. Biſhops. 4. If thoſe *Poſt-fixes* have no *reverence payable* to them, but are to be *ſlighted* (which yet, by no means, they are,*) we have *evidences* enough, otherwiſe, to *prove* the *right* of enſtyling *Timothie* and *Titus Biſhops* in *Eccleſiaſtical* ſenſe. See, *above*.

A Second Argument, in the guiſe of an *Anſwer*, to prove theſe *Subſcriptions additititious*, is, *becauſe* (ſaies he) *it is evident, that ſome of them are contradictorie to the very Epiſtles, whereto they are affixed.* But, I *Anſwer*, this muſt not be *ſaid* onely, but *ſhewed*, otherwiſe, we put it off (*juſtly*) with a, *voluntariè dictum!*

But, he'l not onely *ſay*, that theſe *Poſt-ſcripts ſeem* to be of *after-addition*, but he'l *prove* it, 1. From *Timothie and Titus biing Evangeliſts, and, ſo, not tyed to one Church, but accompanying the Apoſtles from Country to Country*: (this is the *ſum* of his *firſt Argument*) *Anſw.* 1. I need not ſay, that they were *not Evangeliſts*, the *Scripture* (according to *ſome* [b],) no where *implying* any ſuch thing of *Titus*, nor (will *ſome* ſay) do's that of *Paul* to *Timothie*, 2 Ep. 4. 5. *--do the work of an Evangeliſt, prove* him, to have been an *Evangeliſt* onely, *more* than that which *immediatelie* follows [*fulfil thy* διακονίαν] which we tranſlate [*Miniſterie,*] *proves* him, to be onely a

[a] See his Majeſties ſecond Paper to the Miniſters at Newport, p. 388.

* How antient the ſubſcriptions of the Apoſtolical Epiſtles are, though it is not certain among the learned if they bear not the ſame date with the Epiſtles themſelves, (the contrarie whereof neither is nor can be demonſtrated) yet they are undoubtedly very antient, and of great authority, Dr *Featley's Sacra Nemeſis*, § 8. p. 50.

[b] The Scripture doth not any where *affirm of Titus*, nor *clearly prove of Timothie*, that they were (by *peculiar Office*) *Evangeliſts*, thitd Paper to the *Miniſters* at Newport, p. 347.

Deacon,

Deacon. 2. That *Timothie* and *Titus* acted as *Evangelists*, is not onely *denied*, but (in *some* men's *judgements*) *clearlie refuted* by *Scultetus*, *Gerhard*, and others; yea, even with *scorn* rejected by *Gillespee* and *Rutherford*, &c. *rigid Presbyterians.* 3. That *Timothie* and *Titus* were *Bishops*, is confirmed, not onely by the *consentient testimonie* of all *Antiquitie* (even *Jerome* himself having *recorded* it, that they were *Bishops*, and, that, of S. Paul's *Ordination*;) and *acknowledged* by very many *late Divines*: and, a *Catalogue* of 27. *Bishops of Ephesus* lineally descending from *Timothie*, out of *good Records* is vouched by Dr *Reynolds* against *Hart*, and by other *Writers* a. 4. Yet, *we* say, they might be *Evangelists*, and *Bishops*, too, at the *same* time; those that were *sent out* with *Power of Preaching*, might have *other superiour Powers* also, of *ordaining Bishops*, &c. when the *Apostle*, that *sent* them, thought *fit*, to allow it, as of *Mark* it is said, that being *sent* into *Egypt* by S. *Peter*, he *constituted Annianus Bishop* of *Alexandria* b. 5. That they were *removed from Ephesus and Crete* to *other* places, ha's but very *weak Proofs*. Some that have, exactly, out of *Scripture*, *compared* the *times* and *orders* of the several *Journies* and *Stations* of S. *Paul* and *Timothie*, have *demonstrated* the *contrarie*, concerning that *particular*. 6. Neither doth their *motion* from *Church* to *Church hinder*, but that they might, *afterwards*, be *fix't* at *Ephesus* and in *Crete*. Neither, *again*, do's their being *Bishops* at *Ephesus*, and *Crete*, let but that they might, *afterwards*, for *propagation* of the Gospel, be, by the *Apostles appointment*, often employed, *elsewhere*; and, therefore, though it appear from 2 Tim. 4. 9. & Tit: 3. 12. that they were *called away* from these places, yet that do's no more *conclude*, that they were not *Bishops* thereof, or that they might as well be called *Bishops of other Churches*; than it might have been *concluded* from the *attendance* of the *Divines* of the *Parliament's Westminster-Assemblie*, that *they* were not *Parsons* or *Vtears* of their several *Parishes*. c

His second *Argument* (*extracted* into this *sum*) is drawn from *Ephesus's being ONE CHURCH in ONE CITY, wherein were diverse Bishops, and if so, how could Timothie be a single Bishop, there? and if those Bishops were chosen and ordained in Ephesus, while Timothie was attending Paul, how could he be the first Bishop there, as the Subscription calls him?* *Answ*: 1. There were *many Bishops in*, not *of Ephesus*, at the time mentioned d, Act: 20. 17. 2. *Timothie* might very well be a *single Bishop*, there, over *many single Presbyters*, (if

a King's 2d Paper, p 266, 267. and His 3d Paper, p. 345, &c.

Ἀπὸ τοῦ ἁγίου Τιμοθέου μέχρι νῦν κζ ἐπίσκοποι ἐγένοντο πάντες ἐν Ἐφέσῳ ἐχειρο τονήθησαν, saies the Council of Chalcedon, at the time of their Session, Act: IId.

b See Doctor *Hammond* in N. Test: *mihi* p. 659.

c See His *Majesties* 2d Paper, p. 267. and 3d Paper p 347. & 349 & 350.

d See, *above*.

any *such* there were, belonging to the *Church* of that *Citie*, and not rather *Deacons*, as was shewed, *above*.) 3. And, so, 'tis *obvious*, to conceive, how the *Post-script* of the *Epistle* is *verified*, viz: Timothy was the first Bishop of Ephesus.

His third *Arg.* (*sum'd* up) is, thus, drawn from *Titus being Arch-bishop of Crete, if the Subscription be true, in regard* 1 *it had a hundred Cities* a *in it; and,* 2 *he in them ordained* Bishops. *And, why should Titus be* Bishop *of so many Cities, and Timothie his equal (at least,) but of one Citie or Church, as Ephesus was? Answ:* 1. *Titus* was, *certainlie, Arch-bishop* or *Metropolitan* of *Crete*. 2. *Crete* had at *some* times *more*, at *other* times *fewer*, Cities; but, at the time of writing this *Epistle*, it had C. *Cities*. 3. And yet, no such *disparitie* in *Power* or *Regencie*, 'twixt *Timothie* and *Titus*; for *Timothie*, also, was *Metropolitan*. They are S. *Chrysostom's* words b, Δηλὸν ὅτι ἐκκλησίας λοιπὸν, &c. *'tis manifest, that Timothie was intrusted with more Churches than one, even with a whole Nation, that of Asia, and therefore S. Paul discourses to him of Elders or Bishops*; and, by *Eusebius* he is styled c B*ishop of the Province about Ephesus*. So that, 4. *a Synod of* Bishops (as he *closes, scoffinglie*) *need not straine much, to resolve* this (*doughtie*) dout or *knot*.

a Ἑκατόμπολις.

b Hom: XV. in 1 Tim: 5. 15.

c τῆς ἐν Ἐφέσῳ παροικίας ἐπίσκοπος, Eccl, Hist. l. 2. c κδ.

A Third *Object*: he brings, is thus framed by him: *But, in the Epistle directed to the Seven Churcehs of Asia, there is mention onely of one Angel*. To this he *returns* 4. things: *First*, that *in Ephesus (one of the Seven) there were divers* Bishops. *Answ*: The very *contrarie* hath been *clearly* shewn. He *adds*, that, d *in the Church of Thyatira the H. Ghost writes to you and the rest*, &c. *which were more than one. Answ*: The *reading* in the *antient Manuscripts* (particularly, the *King's*, *Tecla's manuscript*) leave out the [καὶ,] and read, thus; ὑμῖν δὲ λέγω τοῖς λοιποῖς, *but to you I say the rest, which are in Thyatira*] And, this takes away all *force* from the *Objection*; for, the *former* part of the *Epistle* belonging to the *Angel*, who permitted *Jezabel*, and to *them* that *committed fornication* with her, the the [But] in the *front*, *seperates* the ὑμῖν λοιποῖς, *you the rest* from the Angel; and those *other*, *formerly* spoken to; and, therefore the ὑμῖν, *you*] cannot, *possibly*, be the *Angel*, wherein all the *strenth* of the *Obj*: consists. 2. The *ordinarie reading* ha's been, *irrefragably*, proved by the *most eminent* Dr *Hammond* e, not to confirm the *pretensions* of the *Anti-Episcoparians*, whose words for brevitye's sake I recite not. But, in *stead* of them, take the late *King's*: " But, following, saith *His Majestie*,

d Rev. 2. 24.

e See his *Vindication* against the London-Ministers *Jus divinum* § 8. throughout.

" the *ordinarie Copies*, the *difference* is not *great*; ſuch manner of " *Apoſtrophe's*, by changing the *number*, or *turning* the ſpeech to " another perſon, being very uſual, both in *Prophetick* Writings, " ſuch as this book of *Revelation* is, and in *Epiſtles* of this nature " writ to *one*, but with *reference* to many others, therein concerned. " *Beza* expoundeth it, ὑμῖν, *to you* (that is, the *Angel* as *Preſident*, " and his *Collegues* the other *Presbyters*) and *to the reſt*, that is, to " the whole *Flock* or *People*; which *manner* of ſpeaking might be " *illuſtrated*, by the like *forms* of ſpeech, to be uſed in a *Letter* " written to a *Corporation*, wherein the *Major* and *Aldermen eſpe-* " *cially*, but the whole *Town generally*, were concerned, but directed " to the *Major alone*, &c.

Secondly, he *returns*, that *one Angel is commonly taken for diverſe; ſhewing, that all the Officers in the Congregation were entire and one. Anſw*: 1. This is, perfectly, τὸ ἐν ἀρχῇ λαμβάνειν, a piteous *begging of the Queſtion* (which yet, the *London-Provincialiſts* were guilty of, before this our *Retailer* of their (*ſleazy*) *wares*,) which muſt not be *had* for the *asking*. 2. Though *Church* be a *collective* body, and ſo, *one Church* is known, to conſiſt of *many men*; yet *Angel* is not of that nature, *one Angel* ſignifies neither *many men*, nor *many Angels*. See the ſame excellent Doctor, ib. § 10. p. 48.

Thirdly he *returns*, that *if there were but one in thoſe Churches, then the order in thoſe, and other Churches, would not be the ſame, as was ſhewed before, Phil.* 1. 1. *Act*: 14. 23. *Anſw*: The very *ſame*! *Biſhops* there, *and Biſhops here* (*ſolitarie* Governours.)

Fourthly he *returns*, that *ſuppoſe there was but one*, &c. *and their power did not extend farther* (*as*, ſaies he, *there's no ground, to believe, it did*) *then they were not Dioceſans. Anſw*: They were, they *were*! for, though but *one Biſhop* of *one Citie*, yet the *Territorie* adjoyning * was under his *inſpection*; now, the City and * *Adjacence*, the Territorie or Region lying thereto, makes the *Dioceſe*, as might be, abundantly, ſhewed, but for *retrenching* of *tedioſneſſe*. * περίοικα.

A Fourth and *laſt Obj*: by him produced as againſt *himſelf*, is: *The Government of Biſhops is antient, of fifteen hundred years ſtanding; therefore, lawful.* To which he *anſwers*, *The Devil and Anti-chriſt may make that plea, as well. Anſw*: This (*Antiquitie*) is a good *preſumption*, that this *Government* is lawful, according to that of the learned *Father Tertullian*: *Illud verum quod primum, adulterinum quod poſterius*. 2. What is ſo *antient*, as to be *devolvable* upon *Apoſtolical Inſtitution*, Is *carryingly* argued-for from the *Antiquitie* of it. 3. This is not our *onely* (of *ſix hundred* Arguments) for *Epiſcopacie*,

That

By all that we have said to assert the rights of Presbyterie, we do not intend to invalid the antient and Apostolical institution of Episcopal preeminence: But, we believe that whereſoever it is eſtabliſhed conformably to the antient Canons, it muſt be carefully preſerved, and whereſoever by ſome heat of contention, or otherwiſe it hath been put down, it ought reverently to be reſtored; was *Blondel's* concluſion of his *Apologia*, &c. * *Ætas per ſe venerabilis, Calvin. Senectus eſt veſtigium æternitatis.*

That 'tis antient; but, we *aſſert* it from S. *Scripture*, undoubted *Catholick Tradition*, conſentient *Teſtimonie* of the *Antient* Church; Topicks from which we draw ſuch *Proofs* and *Arguments*, as that all the *Smects* and *Sects* in the World will, *never*, be able to *bear up againſt*, with any even *colour*, for their not *coming-in* and ſubmitting to a truth, ſo *evident*, ſo *atteſted*. 4. Do not even the *Novelliſts* themſelves, *Presbyterians*, *Independants*, &c. plead *antiquitie* and *primœvitie* for their ſeveral *new-fangle aerie Models*? 'Tis not worth the while, to ſpeak to his *ugly Inſtances* of the *Devil* and *Anti-chriſt*, which may as well be applied to *Moſes's Writings*, the ever-bleſſed *Goſpel*, &c. when we *praiſe* them for *Antiquitie*. 6. Old things *bear* well in *Scriptures*, *the Old paths*, the *Antient of daies*.*

What remains of the Pamphlet is ſoon diſpatched, by theſe few following *Strictures*.

If we read *Church-Hiſtorie*, we ſhall, readily, diſcern, how no other *Government* of the *Church* had any *footing* in *any place*, but *Epiſcopacie*, till about an *hundred years* ago, when *Mundus ſenectus patitur phantaſias*.

We have, ſufficiently, *proved* the no-difference 'twixt the *Biſhops* of the three *firſt Centenaries*, and *Ours*, in *Eſſentials*, in *Acceſſionals* or other *Extrinſecals* there may be ſome *difference*, and, alſo, in the *Manners* (of *ſome*.)

We ſay, alſo, the *Controverſie* is about the *Power* of *Biſhops* (which we have *proved*, to belong to *ſingle perſons*, in a *ſtanding Majoritie* or *Prelacie*;) and, the very *Name* of *Biſhop* has been ſhewn (though, here, *ſome ſtrive* not,) to belong, *ever*, *and onely*, to *them*.

We *acknowledge* the Word of God a *perfect Rule*, as to all *ſupernatural* Truths: But, as to matters of *external Regimen* or *Politie*, it is not, alwaies, ſo full or *clear*, (for the reaſon aſſigned, ſomewhere, *above*,) as not to need ſome *elucidation* from the *Monuments* of the *Church*.

We will, *joyfullie*, bring our *Epiſcopal Metal* (as he calls it) to this *Touchſtone* (God's H. *Word*) and are *ſure*, it will *hold* there, when all other *Forms*, *Plats* or *Models* of *Church-Regimen* will be found *adulterate Coine*. If this will make him *honour it's gray-hairs*,

and

and receive and *reverence* it as the *right Heire*, we are *ascertained*, it will not *want* its *Honour*, *Reception*, *Reverence*, *Inheritance*.

Concil: Nic: I. Can. VI.
τὰ ἀρχαῖα ἔθη κρατείτω.

S. Aug.

Non est a Consuetudine *recedendum, nisi rationi adversetur.*
Cum Consuetudini Veritas *suffragatur, nihil opertet firmius retinieri.*
Habet ut in ætatibus *authoritatem* Senectus, *sic in* exemplis Antiquitas.

Out of Mr *G. Herbert's* Church-porch, p. 102.

¶ The British Church.

I *Joy, dear Mother, when I view*
Thy perfect lineaments, and hue,
Both sweet and bright.
Beauty in thee takes up her place,
And dates her Letters from thy face,
When she doth write.
A fine aspect in fit array,
Neither too mean, nor yet too gay,
Shews who is best.
Outlandish looks may not compare:
For all they either painted are,
Or else undrest.
She on the hills, who wantonly
Allureth all in hopes to be
By her prefer'd,
Hath kiss'd so long her painted shrines,
That even her face by kissing shines,
For her reward.
She in the valley is so shie
Of dressing, that her hair doth lie
about her ears:
While she avoids her neighbours pride,
She wholly goes on th' other side,
And nothing wears.
But, dearest Mother, (what those miss)
The mean thy praise and glory is,
And long may be.
Blessed be God, whose love it was
To double-moat thee with his grace,
And none but thee.

THE END.

ERRATA.

EP: *Ded.* p.1. l.16.r. ὅιον. *Pref:* p.12. l.4.r. Gualter. ib. p.13. l.20. r. deletery. *Book*, p.6. l.33.r. Ceremonial. p.7. *marg* l.6.r. v.g. ib. *marg.* l. *ult.* r. Womock's. p.9. *ult: marg:* r. Commandements. p.11. l.28. r. flourishing. p.15. *tit:* r. than one. p. 17. *marg:* l.5. *add*, for. p 13. *tit. add*, a. p.20. *marg.* l.27. r. some. p.21. l.2. r. doubt, p. 23 l. *pen. dele*). p.25. *tit.* r. Leiturgies. p.27. l.6. *marg:* r ἐπίτασιν. p.29. *tit:* for, r. by. p,30. l.25. r. African. p.35. l.10. r. evirtuated. ib. l. *ult.* r. consequents. p.36. l.22. r. unlimited. ib. *marg:* l.3. r. credimus. p.37. l.17. r. in. p.40. l.3. r. Ceremonies. ib. l.24. r. it. Semblably, p.42. l.2. r. illegitimacy. ib. l.7. r. φύγον. p.43. l.2. p.46. l. 22 *dele* the. p.48. *marg.* l.10. *add*, &. p. 51. *marg.* l.10. *add*, the. p.54. *marg.* l.5. r. συναντι--p.55. *marg.* l.6. r. salutis. p.56. l.1. r. 83. p.66. l.13. r. sacrifice. p.69. l.9. *after* censure, *add*, will smite the Apostles, who use Texts of the O. Test. p.70. l.7. r. ἐστιν. ib. l.23 r. good. p.93. l.33. r. *add*, in p.94. l.8. r. crimes. ib. l.13. r. commodè, l.14. r. interpretari, ib r. morosè. ib. l.16. r. modestia. ib. l.17. r. anim: ib. l. 29. r. consent:—p.170 l.17. r. sophistical. p.102 *marg.* l 3. r. illos. p.106. l 14. r. προσκυνῶ. p.116. l.1. r. not, 2. ib. l.7. *marg* r. sine. p. 117. l.7. *add*, our. p.118, l. 3. or, r. no. p.119. l.12 r. δῆλα. p.119. l.37. *marg.* r. descendit. ib. l.38. r. ὕδωρ. ib. r. καθαρίζῃ. p 72. l.5. r. περιοχαὶ. p.73. l.15 r. r. faulty. p.74. l.18. r. Theodotion. p. 76. l.31. *marg.* r. Tuisco. p.78. l.16. r. Years] p.79. l.22. p.79. l.33. *marg.* r. 3. p.81. l.30 r. Ecclesiæ. p 82. l.1. r. whole p.84. l.16. r. to be. ib. l.36. *marg.* r. mendacium. p.85. l.8. *marg.* r. Apocalypsis. p.90. *tit.* r. *Athanasius.* p.91. l.9. r. may. p.92. l.2. r. loud. p.123. l.14. r. others. p.124. l.33. r. Synagogue: p.125. *marg.* l.33. r. orum. p. 128. l.5. r. the. p.129. *marg.* l. *pen.* r. infestations. p.131. l.3. r. φρυγῶν. p.132. l.7. after, bond, r. ἐκτὸς λόγου πορνείας. ib. *marg.* the first note must be transfer'd to p. 145. l.4. p.133. l.20. r. Lucius. p.134. l.1. r. maried, p. 135. l.18. *dele* c. p.136. *tit.* r. bearing. p.137. l.22. r. Leiturgie. ib. l.33 r. ἁμαρτίας. p 140. l.8. r. imitation. ib. r. Papists p.145. l.6. & ib. l.19. & p.146. l.6. r. penance. p.146. l.13. *after*, Amen, r. {p.155. l. *ult.* r. doctrine, p.156. *marg.* l.4. *add*, p.157. l.28. r. and. p.161. l.12. *marg.* r. prædo. ib. l. *pen.* r. a. p.145. l.14. r. ⁊. p.142. *marg.* l.7. r. ambitio. ib. l.10. r. Hungarian. p.169. l.3. r. maligne. There are other lesser faults, as in *comma's* and otherwise, which I must remit to the *candour* of the Reader.

ADDENDA.

Add to p. 43. l. 19. *Orat- Dominicam esse formulam precationis quoque--præter quam verba Christi ejus commendationem*, sic igitur orate, *Mat.* 6.9. & *quando oratis, dicite*, Luk. 11.2. *ipsa etiam formula, quâ proposita, arguit: nam formulam orationis principium ejus, & finis totusque adeò contextus significat, Hoornbeck, Sum. Controv. de Brownist. p.* 681.

Add to p. 62. bottom. Hence those desperate Counsils, *sit still and do nothing, doing undoes you*, Blake of the Covenant, p.66.

Add to p.80. It's Bishop *Davenant*'s observation, that the Fathers call Gospel Ministers, *Priests*.

Add to p.75. l.31. The members of the Synod were not elected nor nominated by the *body* of the Clergy, neither had they any decisice, but only consultive and deliberative suffrages, *Sacra Nemisis*, p.5.

Add to p.128. l.14. about giving names to the child: It appears the Priest was wont before at the Church-door to ask the name of the *parents*. *Slatyer's Cat.* p. 18.

The Primitive Rule of Reformation:

Delivered in a

SERMON

BEFORE

His MAJESTY at WHITEHALL,

Feb. 1. 1662.

IN

Vindication of Our *CHURCH*

Againſt the

NOVELTIES of ROME.

BY

Tho: Pierce, D.D.

Chaplain in Ordinary to His MAJESTY, and
Preſident of *Magdalen* College in OXON.

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